



A LITERAL TRANSLATION
OF THE
VATICAN MANUSCRIPT'S
ACTS OF THE APOSTLES,
ON
DEFINITE RULES OF TRANSLATION,
AND AN
ENGLISH VERSION OF THE SAME,
FOLLOWED BY
THE AUTHORIZED ENGLISH VERSION COLLATED
WITH THE ABOVE-NAMED ENGLISH VERSION.

BY
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GREEK MANUSCRIPTS," &c. &c.

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P R E F A C E.

ERRATA.

Page.	Verses.
50.....	34. should, read, would.
74.....	23. they, cancel.
94.....	27. known even the, read, known, or the.
124.....	26. made through one, read, made after one.
227.....	5. the multitude, read, the whole multitude.
334.....	42. the, read, tha.
350.....	5. whole , read, whole.
463.....	4. venomous, read, venomous.
466.....	26. Hearing, read, hearing.

Type; and placing over such *Verbal Transcript* in *Ordinary Type* wherever required, that which I consider is expressed in the Greek Original. By this means, *all proposed alterations* of the Authorized English Version are immediately seen, and their justice can be immediately ascertained by reference to the Greek Original, and to the explanatory Notes

P R E F A C E.

To assist the Biblical Student I have here added to my usual form of Publication of *A Literal Translation*, and, *An English Version*, a Collation of that Version with our present Authorized English Version; in doing which, I have made a *Verbal Transcript* of our Authorized English Version, printing those portions of it which I consider justly represent the Greek Original, in *Ordinary Type*, and those portions which I consider to be Spurious, or do not justly represent the Greek Original, in *Black Letter Type*; and placing over such *Verbal Transcript* in *Ordinary Type* wherever required, that which I consider is expressed in the Greek Original. By this means, *all proposed alterations* of the Authorized English Version are immediately seen, and their justice can be immediately ascertained by reference to the Greek Original, and to the explanatory Notes

added to my Literal Translation, while the Student is saved the labor of discovering them. It demands especial Notice, That where there is no particular Doctrine, alterations of the Authorized English Version are very seldom required.

M E M O R A N D A.

The Greek Text here used is that of the Vatican Manuscript.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ἰησους Κυριος*.

491, Do. *Ἰησους*.

492, Do. *Πνευμα*.

493, refers the reader to my Note Mat. 592.

494 Do. Mat. 624.

495 Do. Mat. 504.

496 Do. Mat. 658.

497 Do. Mat. 699,1.

497,1 Do. Mat. 546,1.

497,2 Do. Mat. 809.

497,3 Do. Mat. 508.

497,4 Do. Mat. 670,2.

497,5 Do. Mat. 532,1.

497,6 Do. Mat. 533,2.

497,7 Do. Mat. 522.

497,8 Do. Mat. 552,1.

498 Do. Mat. 831.

500 and above, refers the reader to the notes at the foot of the page.

In the Notes, *Whereas &c.*, means, *Whereas the Sense intended to be conveyed is—Hence &c.*, 321, or, 322,1, means, *Hence the Dis-arrangement. See Rule 321, or, 322,1.*

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.
Amen.

A LITERAL TRANSLATION

OF

ACTS OF APOSTLES.

CHAPTER I.

1. I ⁵⁰⁰made the indeed first treatise for all men, O
Theophilus, of what ^{500,1}Jesus began to do and also to
teach,

2. until which day, having given commandments
to the apostles, with respect to a spirit holy *i e spi-*
rit's freedom from guilt, which *commandments* he
chose, he was taken up,

3. to whom also he presented himself living, after
the *event*, him to have ^{500,2}suffered, by ³³³many proofs, for
forty days, being seen by them, and *heard* speaking

500. *I made the indeed first treatise for all men.* Literally, *I created it*; whereas &c., *I was authorized to offer it*; hence &c., 321.

500,1. *Of what the Jesus began to do.* Literally, *Of what he originated*; whereas &c., *Of what he commenced his course by personally performing*; hence &c., 321.

500,2. *After the event him to have suffered.* Had our Blessed Lord been an *Ordinary Man*, possessed *alone* of one Nature, without

the things that are pertaining to the kingdom of the God,

4. and being assembled together, he commanded them, from Jerusalem. Not to depart, but to wait for the promise of the Father, which ye heard of me,

5. that John indeed baptized with water. But *that* ye, as to spirit, shall be baptized holy, not after these many days.

6. Then even they that assembled were asking
⁵⁰¹
 him, saying, Lord if at this time *we obtain it*, thou

 dost restore the kingdom to the Israel.

7. Then he said to them, it is not for you to know
^{322,2}
 times or seasons, which the Father placed in the his
 own power,

8. but ye shall receive power *to do so* by the Holy
⁴⁹⁴
 Spirit's having come upon you, and my witnesses be.
^{501,1 322,2 501,2}

Pre-existence, I see no reason for the *Government* and *Disarrangement* here, which appears to me intended to express, *That his sufferings were confined to his human body*, in which case it is a strong confirmation of the explanation I have given in my Tract on *Ignor* respecting its use in those cases in which Modern Scholars regard it to be a Dative.

501. *Then even they that assembled were asking him.* Literally, *Several of them made applications to him; whereas &c., He received an interrogation on the subject even from them; hence &c., 322,1.*

501,1. *My witnesses.* Literally, *Witnesses belonging to me; whereas &c., Witnesses attesting to me; hence &c., 321.*

Even in Jerusalem, and in all the Judea and Samaria, and as far as the most distant part of the earth,

9. and these things having spoken concerning their understanding, he was taken up, and a cloud
⁵⁰² received him, according to their eyes,

10. and as looking stedfastly they were existing toward the heaven by departing of him, verily behold
⁵⁰³ two men had stood by them *without their perceiving*

it, in white garments,

11. which also said, men, Galileans, why have ye
²¹⁰ stood gazing into the heaven, this the Jesus that

 was taken up from you, into the heaven. ^{497,1} So he shall return, which manner ye saw him going into
^{497,4} the heaven.

12. Then they returned unto Jerusalem, from a

501,2. *Stop.* What follows this Stop does not mean, *That the Apostles were to be witnesses to our Blessed Lord, exclusively in the places here specified*, which is the Literal Sense; but, *That they should be so generally, and so even in the places that are specified*; hence the *Major Stop*. See Rule 184.

502. *A Cloud received him.* Literally, *Actually did so*; whereas &c., *Appeared to them to do so*; hence &c., 322,1.

503. *Two men had stood by them.* Literally, *Actually human beings*; whereas &c., *Two beings having the appearance of men*; hence &c., 322,1.

503,2. *Stop.* What follows this Stop does not mean, *That on entering the room they found there all the parties specified*, which is the Literal Sense; but, *That some time during the time referred to, all the parties specified were there*; hence the *Major Stop*. See Rule 184.

mount that is called Olivet, which exists near Jerusalem, ⁵⁰⁴being a journey of a sabbath,

13. and when they entered, into the upper room, ^{522,2}they went up, where abiding there were. ^{503,2}Even the Peter, and John, and James, and Andrew Philip and Thomas Bartholomew, and Matthew James of Alpheus, and Simon the Zealot, and Judas of James,

14. these all continuing together were in the prayer ^{322,2}*they offered*, with women, and Mary the mother of Jesus, and with his brethren,

15. and in these days, Peter having stood in midst of the brethren, said. [Indeed *the* number of *the* names were existing of the it about one hundred twenty,]

16. men, brethren, it is necessary for the scripture ^{504,1}

504. *Being a journey of a Sabbath.* Literally, *A journey to be performed on that day*; whereas &c., *A journey that may be performed on that day*; hence &c., 321.

504,1. *It is necessary for the Scripture to have been fully performed.* Literally, *At the time when the Apostle uttered this declaration*; whereas &c., *That it was necessary for such part of it to be fully performed as that the time requiring its fulfilment had arrived*; hence &c., 321.

Observe. The necessity is, *For the thing predicted in the Scripture to have been fully performed.* The Apostle does not state, That it was necessary for him that performed the thing predicted in the Scripture to be personally responsible for his act; and hence it may have been the will of the Unerring Disposer of all events to decree, that he judged it meet to appoint a Man to be one of the

to have been fully performed, which the spirit that
^{504,2}.....
 is holy foretold by means of mouth of David, con-

 cerning Judas that was guide to them that took
 Jesus,

17. that having been numbered he was existing
 among us, and obtained the share of this ministration
that he fulfilled.

18. Therefore indeed *necessary was it that* ⁵⁰⁵*this*
share purchased field, of *i e* in which he received a
 reward of the iniquity *he had committed*, and that he
 falling headlong having been, in midst burst asunder,
 and all his bowels were poured out,

19. [indeed known it was to all that dwelt at
 Jerusalem as that field ^{505,1}to have been called in their
^{322,2}.....
 own dialect, Aceldama, this a field of blood is.]

Immediate Disciples of his Son, who had filled up the measure of
 his iniquity, but who instead of immediately calling from this world
 to receive the reward of his iniquity, he *reserved* 2 Peter ii. 9, in
 this world for a season, to complete his purposes of Mercy and
 Loving-kindness to the children of men. He whose reward of iniquity
 is *Annihilation*, cannot augment the result of his responsibility by
 any temporal *Reservation* that the Great Disposer of all events may
 see meet to appoint, even though such appointment be Foreknown
 or Predestinated.

504,2. *Which the spirit that is holy foretold.* Literally, *Was*
the Actor in foretelling; whereas &c. I conceive, *Was employed by*
God as the means of foretelling; hence &c., 321.

505. *This share.* Not, *This man*, seeing the Record Mat. xivii.
 3 forbids it, and no reasonable exposition exists, why we read at all,
 "Therefore assuredly this man purchased," as all that the Sense of

20. For it hath been written in book of psalms,
 be, his habitation desolate, and not be, he that
 dwells in it, and another take his bishoprick.⁵⁰⁶

21. Therefore it is meet of the men that com-
 panied with us, in all time, in which the Lord Jesus^{506,1}
 went in and out among us,

22. having begun with the baptism of John, unto
 the day, which he was taken up from us, a witness
 of his resurrection with us to have been one of these,

23. then they appointed two, Joseph that is called
 Barsabas, who Justus was surnamed,^{506,2} and Matthias,

24. and having prayed they said, thou, O Lord,
 O knower of the heart of all, show publicly which
 thou chose out of these the two one,

25. to have taken the place of this ministry and

the Authorized Translation requires, is expressed by the words, *And purchased, or, Now he purchased.* See Alford in loco.

506,1. *Known it was to all that dwelt in Jerusalem.* Literally, *It was known that the field was called;* whereas &c., *The event was so well known, as to cause the field to be called;* hence &c., 321.

506. *And another take his bishoprick.* Literally, *May of his own accord take it;* whereas &c., *May be appointed to fulfil the duties of it;* hence &c., 321.

506,1. *The Lord Jesus went in and out.* Literally, *This would end with his crucifixion;* whereas &c., *Extends the time till he ascended into heaven;* hence &c., 321.

506,2. *Who Justus was surnamed.* Literally, *Legally bore that Appellation;* whereas &c. I think probable, *He was so designated by Christians;* hence &c., 321.

apostleship, from which, Judas deserted to have been departed unto the place that is his own,

26. then they gave lots for them, and the lot fell on Matthias,

CHAPTER II.

1. so he was numbered with the eleven apostles, and by the *lot it was fixed* to be completed the day of the Pentecost, ⁵⁰⁷ all were existing together in the *it i e determination*,

2. then a sound came suddenly out of the heaven, ^{507,1}
 as of a rushing mighty wind, and it filled all the ³³³
 house, where they sitting were, ^{322,2}

3. and there appeared to them, being completely

507. This is one of the few portions of Holy Scripture that are advanced in sanction of the observance of Sunday, in the place of the Sabbath. All the Texts that are commonly advanced for this object are as follows; John xx. 19.26, Acts 11.1—xx. 7, 1 Cor. xvi. 2, and Rev. 1 10.

Pentecost is a moveable Feast, and it is stated to be determined by calculation, that the particular Feast here specified, happened that year to be celebrated on the first day of the week.

Tradition asserts. That as the Feast of Pentecost is here expressly named, the probability is, that in the express mention of a feast that was that year celebrated on the first day of the week, God intended to teach man, by choosing that year, and expressly naming the Feast, that it is His appointment, that man should regard the day of the week, on which the Feast was that year celebrated, as holy, which day, man by calculation discovers to be, the first day of the week.

507,1. *Then a sound came suddenly out of the heaven.* Literally, *From the place specified; whereas &c., It appeared to Man so to come; hence &c., 321.*

divided, tongues as of fire, and there sat, by one, upon each of them,

4. and all were filled with a spirit holy, and began to speak with other tongues. ³²² As the spirit was ^{497,2} giving to utter to them. ⁵⁰⁸

5. Now there were existing in Jerusalem, Jews dwelling, devout men, of ³³³ all nations that were under the heaven.

6. And the multitude came together ⁴⁹⁵ after the *Apostles* having come to this utterance, and were confounded, because each one heard in his own dialect by their uttering.

7. Then they were amazed and marvelled, saying, is it not. ^{322,2} Behold all these that speak Galileans are,

8. then how do we hear, each in our own dialect, in which, we were born,

9. Parthians, and Medes, and Elamites, and they that inhabit the Mesopotamia, Judea and also Cappadocia, Pontus and the Asia,

508. *As the spirit was given to utter to them.* Had the spirit been a person, and so an actual giver of the power specified, in the manner that God is the giver of it, the *Arrangement* would not have been *Irregular*. See Rule 322,1. See Note 504,2.

10. Phrygia and also Pamphylia, Egypt and the parts of the Libya that is of Cyrene, and Romans that are strangers, Jews and also Proselytes,

11. Cretes and Arabians, we do hear by their uttering in the our tongues *we speak*, the wonderful things of the God.

12. And all were amazed and in doubt, one, to another, saying, what wills this thing to exist.

13. And others deriding said, that having been
508,1
508,2 filled with new wine they are. 322,2

14. Then the Peter having been placed with the eleven, lifted up his voice, and said unto them, men, Jews, and all that inhabit Jerusalem, be this thing
322,2
 by you known, and hearken to my words.

15. For not as ye suppose, these are drunken.
322,2
 Seeing third hour of the day it is, .

16. but this thing that that has been spoken by
322,2
 means of the prophet Joel is,

17. verily it shall exist after these things, the God

508,1. *And others deriding said.* The *Disarrangement* here See Rule 322,1 is intended to shew, That the Sense is not intended to be understood absolutely *Literally*, For if all were amazed, who could be those here described as, *And others deriding said*.

508,2. *Having been filled with new wine.* Literally, *With the exact thing specified*; whereas &c., *With intoxicating liquor*; hence &c., 321.

says, I will give freely by my spirit, to ³³⁸all flesh, even
 your sons and your daughters shall prophesy, and
 your young men shall ⁵⁰⁹see by visions, and your old
 men shall ⁵⁰⁹be instructed by dreams,

18. yea verily to my servants and to my hand-
 maidens, in those days, I will give freely by my
 Spirit, and they shall prophesy,

19. and I will shew wonders, in the heaven above,
 and signs, in the earth beneath, blood, and fire, and
 vapour of smoke,

20. the sun shall be ⁴⁹⁸turned into darkness, and
 the moon into blood, before indeed ^{497,7}day of Jehovah
 that ⁵¹¹is great and notable to have come,

21. yet it shall exist, every one, whoever should
 have called on the name of Jehovah, shall be saved,

22. men, Israelites, hear these words, Jesus the
 Nazarite, a man having been shewn forth by the God
 to you by powers, and wonders, and signs, which the
 God ^{511,1}did by means of him, in midst of you. ^{497,2}

509. *Shall see by visions.* Literally, *Their instruction shall be confined to this channel*; hence &c., 321. I have no direct authority for, *Shall be instructed.*

511. *Day of Jehovah &c.* Literally, *A particular day*; whereas &c., *A particular event*; hence &c., 321.

511,1. *Which the God did.* Literally I conceive, *Actively per-*

23. As ye yourselves have known this *man* by the determinate counsel and foreknowledge of the God delivered, by means of hand of lawless *men*, having crucified, ye slew,

24. whom the God raised up, having loosed the pains of the death ^{497,5} *he suffered*, because not ^{322,9} possible
⁵¹³ it was him to be holden by it.

25. For David ⁵¹⁴ speaks as to him, I was keeping before *mine* eyes the Lord in presence of me, with respect to all things, surely at right hands of me, he exists, unless I should have been moved *to forget him*,

26. on account of this, ⁴⁹⁸ my heart was made glad, and my tongue rejoiced. And yet more, even ⁴⁹⁸ my flesh shall rest in hope,

27. that thou wilt not leave my soul, in hell, and *that* thou wilt not suffer the holy of thee to have seen corruption,

28. thou made known to me ways of life, thou shalt make full me of joy, with thy countenance,

formed; whereas &c. Passive, Empowered Jesus to effect; hence &c., 321.

513. *Him to be holden.* Literally, *Him under any circumstances; whereas &c., Him, seeing he had not sinned; hence &c., 321.*

514. *For David speaks as to him.* Literally, *For David speaks unto him; hence &c., 322,1.*

29. men, brethren, *hearken*, it being possible to have spoken with confidence, to you, concerning the patriarch David, as both dead and buried, as his sepulchre ⁵¹⁶ exists with us, until this day.

30. Yet a prophet being, and having known, that the God ⁵¹⁷ swore with an oath to him, of fruit of his loins, to have sat on his throne,

31. *this* having known before, he announced concerning the resurrection of the Christ, that he was neither left in hell, nor his flesh ⁵¹⁸ saw corruption,

32. the God ⁵¹⁹ raised up *this* the Jesus, of which all ^{322,2} we witnesses are,

33. therefore ⁵²⁰ having been exalted by the right ^{520,1} hand of the God. And having received the promise

516. *His sepulchre exists with us.* Literally, *In the place where he addressed them; whereas &c., Was known to be existing; hence &c., 322,1.*

517. *The God swore with an oath to him.* Literally, *He actually did what is stated; whereas &c., What he did was in effect what is stated; hence &c., 321.*

518. *Neither his flesh saw corruption.* Irregular, in order to shew, that the Sense is intended to be understood Metaphorically; *Not his actual flesh, but that his existence was not terminated; hence &c., 322,1. See Rule 498.*

519. *The God raised up this the Jesus.* Literally, *The same human form of which Man had knowledge; whereas &c. I conceive, The same existence, but not the same human body, For flesh and blood shall not inherit the kingdom of God; hence &c., 321.*

520. *Having been exalted by the right hand of the God.* Literally, *Having been exalted to the right hand of the God; hence &c., 321.*

⁵²¹ of the spirit that is holy, from the Father, he gave
⁴⁹² freely this *measure of it*, which ye now see and hear.

34. *I say hear*, For not David ⁵²² ascended into the
²¹⁰ heavens. Yet says he, ^{522,1} Jehovah said to my Lord, sit
^{497,7} on right hands of me,

35. until perhaps, I should make thy foes a
 footstool.

36. Therefore assuredly all of the house of Israel
 know, that indeed the God made a ⁵²⁸ Lord him, and a
 Christ this the Jesus, whom ye crucified.

37. And having heard, they were pricked to the
 heart. So they said to the Peter and the remaining
 apostles, what should we have done, men, brethren.

38. Then Peter *said* unto them, repent and be
 baptized, each of you, in the name of Jesus Christ,

520,1. *Stop*. I consider that the *Major Stop* is here expressed,
 in order to shew, that the *Free giving* was in no manner dependant
 on our Blessed Lord's having been exalted. See Rule 170.

521. *Having received the promise of the Holy Spirit*. Literally,
Having received that which the Holy Spirit had promised; whereas
 &c., *Having received from the Father the Holy Spirit which he had*
promised; hence &c., 321.

522. *For not David ascended into the heavens*. Literally, *For*
David has not ascended into heaven; whereas &c., *For David did*
not ascend into heaven to obtain the information he records; hence
 &c., 322,1.

522,1. See Mat. xxii. 44.

523. *That the God made a Lord him*. Literally, *He made him*
on earth a Lord; whereas &c., *That God made man to perceive*
that he was a Lord; hence &c., 321.

^{523,1}
for a remission of the sins of which ye repent, and ye shall receive the holy spirit's gift of tongues.

⁵²⁴
39. For the promise exists to you and to your children, and to all that are at far, as many as soever ^{524,1} Jehovah our God should have called.

⁵²⁵ ³³³
40. And he testified with many other words, and was exhorting them, saying, be saved from this generation that is untoward.

^{525,1}
41. Then indeed they that received his word were baptized, and souls about three thousand were added ^{525,2} in that day.

^{322,2}
42. Nevertheless persevering they were in the instruction of the apostles, even in the fellowship in the breaking of the bread and in the prayers enjoined they offered.

523,1. For a remission. Observe, the Article is not expressed.

524. The promise is to you. Literally, You in particular; whereas &c. General, Such as you; hence &c., 321.

524,1. As many as soever Jehovah our God should have called. Literally, Personally do what is stated; whereas &c., Cause the thing to be done; hence &c., 321.

525. And he was testifying with many other words. Literally, Testifying to many other words; hence &c., 321.

525,1. Then indeed they that received his word were baptized. Literally, All that heard his word; whereas &c., All that accepted it who had not received baptism; hence &c., 321.

525,2. And souls about three thousand were added. Literally, Were finally saved; whereas &c. I conceive, Were then saved should they not afterward depart from their faith; hence &c., 321.

43. Verily a fear came upon every soul. As many
525,3 wonders and signs, by means of the apostles, were
302 existing.

44. Now all that believe at the it *i e* at that time
 were having all things in common,

45. and were selling the possessions and the goods
527 they had with them, or were parting these to all men.
528 As perhaps any were having need.

46. And by day, persevering in attending together
529,2 in the temple. And breaking, according to size of
 house, bread, they were eating meat, with gladness
 and singleness of heart,

47. praising the God, and having favor, with all

525,3. *And a fear came.* Literally, *Actively approached*; whereas &c. *Passive, They were all subject to fear*; hence &c., 321.

527. *And were selling the possessions and the goods.* Literally, *Everything they had*; whereas &c. as in the Paraphrase; hence &c., 321.

527,1. *Stop.* The Sense here is not, *As any actually require*, which is the Literal Sense; but, *As man judged that they did require*; hence the *Major Stop*. See Rule 184.

528. *Were having need.* Literally, *Having absolute want*; whereas &c., *Having an ordinary requirement*; hence &c., 321.

528,1. *Stop.* What follows this Stop does not relate exclusively, *To them that sold their possessions*, which is the Literal Sense; but, *To all that believe*; hence the *Major Stop*. See Rule 170.

528,2. *Stop.* *As all believers attended the Temple*, it would have followed had a *Minor Stop* here been expressed, such being the Literal Sense, *That all broke bread from house to house*, and consequently, *That there was no one that had bread broken to them*; hence the *Major Stop*. See Rule 184.

the people. As the Lord⁵²⁹ was adding those that are
 saved as to day *i e time present*, by the it way.

CHAPTER III.

1. Now Peter and John ascending into the temple, at the hour of the prayer that is ninth,

2. even a certain man, lame, from his mother's womb, being, was being carried, whom they were laying by day, at the gate of the temple that is called beautiful, in respect of that⁵³¹ he should ask an
 alms, of them that enter into the temple,

3. who having seen Peter and John being about to enter into the temple, was asking an alms to have received.

4. Then Peter having fastened his eyes upon him, with the John, said, look on us.

5. Then the man⁴⁹⁴ was giving heed unto them, expecting something, from them, to have received.

6. But Peter said, silver and gold⁵³² exists not with

529. *The Lord was adding.* Literally, *Actively doing what is stated*; whereas &c. *Passive, Permitting such men to be so added*; hence &c., 822,1.

531. *In respect of that he should ask an alms.* Literally, *He did it for the object specified*; whereas &c., *He did it to obtain support*; hence the *Peculiar Government*. See Rule 381.

532. *Silver and gold exists not.* Literally, *I am absolutely*

me. But what I have, this ⁵³³I give to thee, in¹ the
name of Jesus Christ the Nazarite, walk,

7. and having taken him by the right hand, he
lifted him up. And immediately his feet and ankle
bones were strenghtened,

8. and leaping up, he stood, then walks about,
and entered with them, into the temple, walking, and
leaping, and praising the God,

9. and all the people saw him walking and praising
the God.^{533,1}

10. And were knowing him, that this *man* he
that was sitting for the alms ^{533,2}*distributed*, at the beau-
tiful gate of the temple was, and they were filled with
wonder and amasement, at that that had happened
to him.

11. And all the people ran together unto them, in
the porch that is called Solomon's, by his keeping⁴⁹³

without; whereas &c., *Is not so possessed by me as to enable me by it to supply your wants*; hence &c., 322,1.

533. *This I give to thee.* Literally, *All that he possessed of it*; whereas &c., *That the character of his gifts would be the same as that he possessed*; hence &c., 321.

533,1. *Stop.* The Major Stop here indicates, *That not absolutely all that saw were knowing*; which is the Literal Sense; but, *Generally speaking it was so*; hence the Major Stop. See Rule 184.

533,2. *And were knowing that was sitting for alms.* Literally, *For that object*; whereas &c., *They were knowing that he did sit there*; hence &c., 321.

fast hold of the Peter and the John, greatly wondering.

12. And the Peter having seen *this*, said unto the people, men, Israelites, why marvel ye at this thing or us, why fix ye your eyes as though by private power or holiness having made in respect of that he should walk,

13. the God of Abraham, and of Isaac, and of Jacob, the God of our fathers glorified his servant Jesus, whom ye delivered up, and disowned in presence of Pilate, that man having adjudged to cleanse him from every accusation.

14. Yea ye disowned the holy and just one, and desired a man, a murderer to have been granted to you.

15. And killed the prince of the life we are seek-

534. *In respect of that he should walk.* Literally, *Do what is stated*; whereas &c., *That he should be cured*; hence the *Irregular Government*. See Rule 381.

534,1. *The God of our Fathers glorified.* Literally, *Added glory to*; whereas &c., *Enabled man to perceive*; hence &c., 321.

534,2. See Mat. ii. 16.

535. *Yea ye disowned the holy and just.* Literally, *Him that was actually such*; whereas &c., *Him that was as regards what man could prove such*; hence &c., 321.

536. *And killed the prince of the life.* Literally, *In this Context I conceive, And annihilated him*; whereas &c., *And terminated his immediate earthly presence with Man by violence*; hence &c., 321.

ing, whom the God raised from *the* dead, of which we witnesses exist indeed to the faith in his name,

16. this *man* whom ye see and have known, he made sound, his name, even the faith that exists by means of it, gave to him this perfect soundness in the presence of you all,

17. and now brethren I have known, that through ignorance, ye acted.^{497,5} As also your rulers.

18. And *that* the God, what things he declared beforehand through *the* mouth of all the prophets, his Christ⁵³⁷ to have suffered, he fulfilled thus i e
.....
thereby.

19. Therefore repent and be converted to the *doc-*
trine of attaining your sins to have been blotted out,⁵³⁸
.....
that probably times of refreshing should have come from an appearance of the Lord *having been vouchsafed*,

537. *His Christ to have suffered.* Literally, *Suffered before the prophets spoke*; whereas &c., *Proclaimed before, the things which Christ afterwards suffered*; hence &c., 321.

538. *Your sins to have blotted out.* Literally, *Be converted in order to attain the end specified*; whereas &c., *Be converted to the Doctrine of your sins having been blotted out*; hence the *Disarrangement* of the Infinitive. See Rule 321.

Your sins. Literally, *Those now and to be committed*; whereas &c., *Those of your's of which you have repented*; hence the *Disarrangement* of the Pronoun. See Rule 321.

20. indeed he should have sent away Christ even
⁴⁹¹ Jesus that was appointed before to you,

21. whom it behoveth heaven indeed to have received until times of a restitution of all things, which
⁵³⁹ the God declared by means of mouth of the holy that
^{539,1} exist from ever prophets of his,

22. Moses indeed said, that Jehovah the God shall
⁵⁴⁰ raise up a prophet to you, of your brethren, like me,
^{540,1} ye shall hear of him, as to all things whatsoever, he
 should have spoken unto you.

23. And so it shall exist, every soul, whosoever should not have heard that prophet, shall be destroyed from among the people.

24. For verily all the prophets, from Samuel even of the successional order, as many as spoke, verily they proclaimed these days.

25. Ye sons of the prophets ^{322,2} are, and of the covenant, which the God made with your fathers, saying

539. *Which the God declared. Literally, Expressly specified the times when these things should be; whereas &c., Declared that such times should exist; hence &c., 321.*

539,1. *Prophets of his. Literally, Actually what is stated; whereas &c. I conceive, Who as to the effect of what they did were such; hence &c., 321.*

540. *That Jehovah the God shall raise up a prophet to you. Literally, Shall raise up as men are ordinarily raised; whereas &c., Shall send a prophet possessed of man's nature; hence &c., 321.*

to Abraham, verily in thy seed, all the kindreds of the earth shall be blessed,

26. ⁵⁴³ first to you, the God having raised up ^{534,2} his servant, sent him blessing you, in the *endeavour*, ^{543,1} each to turn away, from the iniquities *he has pursued*,

CHAPTER IV.

1. then the priests, and the captain of the temple, ⁴⁹⁵ and the Sadducees came upon them after their speaking to the people,

2. being grieved by the *act*, ⁵⁴⁴ namely they to instruct the people, and preach through the *dispensation* of Jesus the resurrection that is from *the* dead,

3. and they laid upon them the hands, and put *them* in hold, until the morrow. For eventide was existing now.

4. ^{544,1} Howbeit many of them that hear the word

543. *First to you.* Literally, *You personally*; whereas &c. *General, You that are Jews*; hence &c., 321.

543,1. *In the endeavor each to turn away.* Literally, *God sent him to bless Man if each Man endeavored to turn away*; whereas &c., *That God sent him to bless each Man that did endeavor to turn away*; hence &c., 321.

544. *They to instruct.* Literally, *That they in particular should do it*; whereas &c., *That any other than themselves should do it*; hence &c., 321.

544,1. *Howbeit many of them &c.* Literally, *As regards the actual fact*; whereas &c., *As regards the circumstances of the case*; hence &c., 322,1.

believed, verily number of the men was about five

 thousand.

5. And it came to pass on the morrow to have
 been brought together *on account* of them the Rulers,
 and the Presbyters, and the Scribes, in Jerusalem,

6. also Annas the high priest, and Caiaphas, and
 John, and Alexander, and as many as were existing
 of *the* kindred of *the* high priest,

7. and having set them, in the midst, they were
 asking by what power, or by what name, ²¹⁰ ^{497,4} did ye this.

8. Then Peter having been filled with a holy
^{544,2} spirit said unto them, Rulers of the people, and

 Presbyters,

9. if we this day are examined concerning kind-
 ness for an impotent man, by what means, this man
 has been made whole,

10. known, be to you all, and to all the people
 Israel, that by the name of Jesus Christ the Nazarite,
 whom ye crucified, whom the God raised from *the*
 dead, by this *name*, this *man* whole hath stood before ^{544,3}

 you,

544,2. *Then Peter having been filled with a spirit holy said &c.*
 Literally, *Because so filled; whereas &c., Designed merely to*

11. this *man* the stone that was set at nought by
 you that act as stewards that has been made into a
 head *stone* of a corner is,

12. verily the deliverance of *this kind* is not *vouch-
 safed* by any other *name*. For not even other name
 is, under the heaven that hath been given among
 men, by which, it is fit for you to have been
 delivered.

13. And beholding the boldness of the Peter and
 John, and having perceived, that men unlearned
 and ignorant they are, they were wondering. And
 were taking knowledge of them, that with the *human
 form* of Jesus, they were existing *i e had been*.

14. As beholding the man, with them, having

*describe the existing facts, he did so speak, he was filled with a
 spirit holy; hence &c., 322,1.*

544,3. *This man whole hath stood before you. Literally, In all
 respects without blemish; whereas &c., Whole as respects the par-
 ticular malady from which he was suffering; hence &c., 321.*

544,4. *It is fit for you to have been delivered. Literally, You in
 particular; whereas &c. General, Such as you, that is, Christians;
 hence &c., 321.*

545. *And beholding the boldness of the Peter. Literally, His
 courageous manner; whereas &c., His courageous statements; hence
 &c., 321.*

545,1. *Stop. All were wondering, but, All were not actually
 taking knowledge, which is the Literal Sense; hence the Major
 Stop. See Rule 184.*

546. *As beholding the man. Literally, Actually looking upon
 him; whereas &c., Being aware that he was alive; hence &c., 321.*

place that had been healed, nothing they were having to have contradicted.

15. Then having commanded them, out of the council, to have gone, they were conferring among themselves,

16. saying, what should we have done to these men. For verily that a notable miracle hath existed⁵⁴⁷ by means of them to all that dwelt in Jerusalem, manifest *it is*, and we are not able to deny,

17. but lest in more *places*, it should have been spread among the people, we should have threatened them no more to speak in this name to no one of men,

18. and having called them, they commanded at all not to speak. Or not to teach in the name of the Jesus.

19. Then the Peter and John having answered, they said to them, whether right it exists in the sight of the God, of you to hear, more than of the God, judge.

20. For we are not able⁵⁴⁹ as *God's teachers*, what things we have seen and heard not to speak.

547. *That a notable miracle hath existed.* Literally, *This is an admission of their belief of it; whereas &c., That a notable miracle is by the people believed to have existed; hence &c., 322,1.*

21. Then they that threatened further, released them, nothing finding, the how they should have punished them, because of the people, for they all were glorifying the God, for that that had been done.

22. For the man was of years more than forty,
⁵⁵¹
 on whom, had been shewn this miracle of the healing.

23. And having been let go, they went to the their own, and reported whatsoever, to them, the Chief
⁵⁵²
 Priests and the Presbyters said.

24. Then they that heard with one accord lifted up a voice, to the God, and said, O Lord, thou that made the heaven, and the earth, and the sea, and all things that are in them,

25. that said by our father, by means of a spirit
⁵⁵³
 holy through mouth of David thy servant, why did
²¹⁰²¹⁰
 heathen rage, and people imagine vain things,

549. *For we are not able.* Literally, *Have no power*; whereas &c., *As God's accepted teachers we are not able*; hence &c., 321.

551. *Was of years more than forty.* Literally, *He was what is stated*; whereas &c., *He appeared to be of that age*; hence &c., 321.

552. See Mark xvi. 1, Note 719.

553. *That said by means of &c.* Literally, *That made David speak*; whereas &c., *That made David reveal*; hence &c., 321.

26. the kings of the earth stood up, and the rulers
⁵⁵⁴ were gathered together in the same *spirit*, against
 the Lord, and against his Christ.

27. For they were gathered together of a truth, in
 this commonwealth, against thy holy servant Jesus,
^{554,2} whom thou anointed, Herod and also Pontius Pilate,
 with Gentiles and people of Israel,

28. to have done, whatsoever thy hand or the
⁵⁵⁵ counsel defined beforchand to have been done, even
 the things now,

29. O Lord, look upon their threatenings, and
 grant to thy servants, with all boldness, to speak
 thy word,

30. in the assurance of the things effected by
 the hand to extend the knowledge of thee, by
 healing, and signs, and wonders to be done by means
^{554,2} of the name of thy holy servant Jesus,

31. then the place was shaken after these things
⁴⁹⁶ having been prayed by them, the place in which,

554. *And the rulers were gathered together.* Literally, *Actually assembled*; whereas &c., *United in their opposition*; hence &c., 322,1.

555. *Thy hand or the counsel defined before hand.* Literally, *Defined in the particulars*; whereas &c., *Defined as to the general results*; hence &c., 322,1.

322,2
 having been assembled together they were, and all

 were filled with the Holy Spirit, and were speaking
 the word of the God, with boldness.

498
 32. Yea one heart and soul was existing with the

 multitude that believed, and not even one, anything

 that existed to him, claimed his own to be, but all
 556
 things in common was existing with them,

33. and the apostles of the Lord Jesus were
557
 bringing forward in a convincing manner the witness
557,1557,2
 concerning the resurrection. And great grace was

 existing upon them all.

322,2
 34. Indeed not even poor any one was among

 them. For as many as possessors of lands or houses
 were, selling, they were bringing the prices of the
 things that are sold,

35. and laying down *them* at the feet of the apos-

556. *All things in common was.* Literally, *Actually all things*; whereas &c., *All speaking generally*; hence &c., 382 & 321.

557. *Were bringing forward in a convincing manner.* Literally, *The apostles by their own powers were attesting the witness they gave*; whereas &c., *The apostles witness, in a convincing manner, attested*; hence &c., 321. See Rom. i. 4.

557,1. *Stop.* What precedes this Stop has relation, *To the Apostles*, What follows, *To all the assembly*; hence the *Major Stop*. See Rule 170.

557,2. *And great grace was.* Literally, *Arbitrarily came*; whereas &c., *Was offered to and secured by them*; hence &c., 322,1.

tles. For its being distributed to each.^{557,8} According
as perhaps any one was having need.⁵⁵⁸

36. And Joses that was surnamed Barnabas by
the apostles, which being interpreted is, a son of
consolation, a Levite, Cyprus by the race,

37. having with him of land, *he* having sold, the
money brought and laid at the feet of the apostles.

CHAPTER V.

1. Then a certain man Ananias by name, with
Sapphira his wife, sold a possession,

2. and retained from the price, having conscious-
ness also the wife, and some part having brought, at
the feet of the apostles, he laid *it*.

3. Then the Peter said, Ananias, why, filled the
Satan thine heart, thee to have imposed upon the
spirit that is holy, and to have retained from the
price of the land,

4. is it not remaining thine, it was remaining so,

557,3. *Stop*. What follows this *Stop* does not mean, *That the quantity each received was regulated by the magnitude of his want*, which is the *Literal Sense*; but, *That distribution was made to each to whom want arose*; hence the *Major Stop*. See Rule 184.

558. *Was having need*. Literally, *Actual want*; whereas &c., *An insufficient support*; hence &c., 321.

559. *Thee to have imposed upon*. Literally, *To effect an imposition*; whereas &c., *To attempt an imposition*; hence &c., 321.

having been sold by the thy power, it was, why therefore place thou in thine heart this thing, thou lied not to men, but to the God.

5. Then the Ananias hearing these words, having fallen down, he died, and great fear came on all that hear.

6. And the young men having arisen they wound up him, and having carried out, they buried.

7. And it came to pass about three hours space, even his wife not having known that that had been done she came in.

8. Then Peter answered unto her, tell me, whether
⁵⁶⁰ the land ye sold for so much. And the ⁴⁹⁴ woman said
 yea, for so much.

9. Then the Peter *said* to her, why on what account was it agreed together by you to have tempted the spirit of Jehovah. Behold the feet of ^{560,1} them that buried thy husband *are* at the door, and shall carry out thee.

560. *Whether ye sold the land for so much. Irregular, to show, That these are not the exact words that St. Peter spoke, but merely expresses the object of their Sense; hence &c., 321 and 322,1.*

560,1. *Stop. The Sense here is not, Actually look at, which is the Literal Sense; but, Mentally understand; hence the Major Stop. See Rule 184. See 497,3.*

10. Then she fell down straightway at his feet, and died. And the young men having come in, they found her dead, and having carried forth, they buried by her husband,

11. and great fear came upon all the church, and upon all that hear these things.¹⁸⁴

12. Then by means of the hands of the apostles, many signs and wonders ³⁹²were wrought among the people, yet all *the apostles* were existing together in the porch of Solomon.

13. For no one of ⁵⁶¹the rest of *the believers* was being bold to be joined with them, even the people ^{561,1}were magnifying them.

14. And more believing in the Lord were being added, multitudes of men and also of women,

15. so as even in the streets, to bring the sick, and lay on little beds and couches, in order that at least ⁵⁶²the shadow of Peter passing by shall over-shadow some of them.

561. *Of the rest.* Literally, *Of the rest of the people*, See the Context; whereas &c. as in the Paraphrase; hence &c., 321.

561,1. *Even the people were magnifying them.* Literally, *Them in particular*; whereas &c., *The office they held*; hence &c., 322,1.

562. *At least the shadow of Peter passing by.* Literally, *Something that acts*; whereas &c. has relation to, *An effect that is caused*; hence &c., 321.

16. And there was coming also the multitude of the surrounding cities of Jerusalem, bringing sick folks, also *folks* being vexed with unclean spirits, which soever *they were*, all were being healed.

17. Then the high priest having risen up, and all that were with him, (that is, a sect of the Sadducees) were filled with indignation,

18. and laid the hands, on the apostles, and put them, in a common prison.

19. But an angel of Jehovah, by means of night, opened the doors of the prison, and having brought forth them, he said,

20. go, yca having been appointed, speak in the temple to the people all the words of this life.

21. And having heard *this*, they entered at the break of day, into the temple, and were teaching. But the high priest and they that were with him having arrived, they called together the counsel and all the senate of the sons of Israel, and sent to the prison to have brought them.

22. Then officers that came, they found not them, in the prison. And having returned, they announced,

23. saying, assuredly the prison we found having

been shut with all safety, and the keepers having
 abode at the doors. Yet having entered in, we found⁵⁶³
 no one.

.....^{563,1}
 24. And when they heard these words. Even the^{563,2}
 captain of the temple, and the chief priests were

 doubting concerning them, what possibly may have

 caused this.

25. And one having come, he announced to them,
 surely behold the men whom ye put in the prison,
 they exist in the temple, standing and teaching the
 people.^{497,4}

26. Then having departed, the captain, with the
 officers, brought them without violence. For they
 were in the habit of fearing the people. Lest they
 should have been stoned.

27. And having brought them, they stood before⁵³⁶
 the council, and the high priest asked them,

28. saying, we did give to you a commandment⁵¹⁹

563. *We found no one.* Literally, *This is impossible; All that can be done is, Find that there is no one in the place; hence &c.,* 321.

563,1. *Stop.* The Sense here is not, *That all that heard the words went,* which is the Literal Sense; but, *When those words had been heard generally, then the person specified was doubting; hence the Major Stop.* See Rule 184.

563,2. *Even the captain &c.* Literally, *The entire body specified*

not to teach in this name, yet behold ye have filled the Jerusalem with your doctrine, surely ye intend to have brought on us the blood of this man.

29. Then Peter and the apostles having answered, they said, it is ⁵⁶⁴necessary to obey God rather than men,

30. the God of our fathers raised up ⁵⁶⁵Jesus, whom ye slew, having hanged on a tree,

31. the God should have exalted this *man*, a prince ⁵⁶⁶and a saviour, to his right hand in respect of that he should offer repentance to the Israel for a remission ⁵⁶⁷of sins,

32. and we for him, witnesses of these things *are*, as the God gave the spirit that is holy to them that obey him.

did so; whereas &c., Speaking generally they did so; hence &c., 322,1.

564. *It is necessary to obey.* Literally, *Man is unable to act otherwise; whereas &c., There is a moral necessity; hence &c., 321.*

565. *The God of our fathers raised up.* Literally, *He personally did it; whereas &c., He caused or empowered it to be done, See John x. 18; hence &c., 322,1.*

566. *The God should have exalted this man &c.* The word *This*, is *Disarranged*, to shew that the Sense is not, *This prince*, which would have been the Sense, had the *Arrangement* been *Regular*. See Rule 321. The Verb is *Disarranged*, as otherwise it would have implied, *Man determines that it is necessary to have done what is stated, for God to have effected what is stated; whereas &c., That the course which God has selected, even to man appears to be reasonable and desirable; hence &c., 321.*

567. *The God gave &c.* Literally, *Absolutely imparted per-*

33. Then they that heard were cut to the heart, and were taking counsel to have slain them.

34. Then one having stood up in the counsel, a pharisee, by name Gamaliel, a doctor of the law, honoured by all the people, he commanded out a short time the apostles to have put.^{568,1}

35. And said to them, men, Israelites, take heed to yourselves, concerning these men, what ye intend to do.

36. For before these the days, Theudas arose, boasting to be somebody himself, to whom a number of men about four hundred were joined,⁵⁶⁹ who was slain, and all as many as were obeying him, were scattered and brought to nought,

37. after this *man*, Judas the Galilean rose up in the days of the taxing, and drew away people after him, yet that *man* perished, and all as many as obeyed him, were dispersed,

manently; whereas &c., *Permitted occasionally to be exercised*; hence &c., 321.

568,1. *Stop*. The Sense here is not, *He commanded and said*, which is the Literal Sense; but, *He commanded, and when the command was complied with, He then said*; hence the *Major Stop*. See Rule 184.

569. *To whom a number of men about four hundred were joined*. Literally, *Legally united*; whereas &c., *Acknowledged his doctrine and authority*; hence &c., 321.

38. so the *things* now I say to you *are*, refrain from these men, and let alone them, for if this council or this work should be of men, it shall be destroyed.

39. But if of God it exists, ye shall not be able to have overcome them. Lest haply then fighting against God ye should have been found.

40. And they were persuaded by him, and having called the apostles, having beaten, they commanded not to speak in the name of the Jesus, and then released.

41. Then even the *apostles* were departing, rejoicing, from before the counsel, that they were counted worthy on account of the name to have been dishonoured.

42. And were not ceasing all day in the temple or

569,1. *This counsel or this work should be of men.* Literally, *In any manner performed by them; whereas &c., Should be originated by the ordinary powers of man; hence &c., 321.*

569,2. *Stop.* The Sense here is not, *Ye are not able to have overcome, lest then perhaps fighting against God &c.*, which is the Literal Sense; but, *Ye are not able to have overcome, rest assured of this, for were you successful, then perhaps it might be apparent that you successfully fought against God; hence the Major Stop.* See Rule 184.

569,3. *Stop.* What follows this Stop does not mean, *They rejoiced that they were not ceasing all the day to teach, which is the Literal Sense; hence the Major Stop.* See Rule 184.

570. *And were not ceasing &c.* Literally, *They never ceased; whereas &c., There was no time fixed that they did not preach; hence &c., 321.*

in a house, teaching and preaching the Christ, even
⁴⁹¹.....
 Jesus to be.

CHAPTER VI.

1. But in these days of the disciples being multiplied, a murmuring of the Grecians arose against the Hebrews, that their widows were in the habit of
^{570,1}.....
 being neglected in the ministration that is daily.

2. Then the twelve having summoned the multitude of the disciples, they said, not pleasing it exists our having left the word of the God to serve tables.

3. So brethren we should have looked out men, out of you, being professed, seven, full of spirit and wisdom, whom we should have appointed over this business.

4. And we will give ourselves continually to the
⁵⁷¹.....
 prayer for and to the ministry of the word,

5. and the saying pleased in the judgment of all the multitude, and they chose Stephen, a man full of faith and of a spirit holy, and Philip, and Pro-

570,1. *That their widows were in the habit of being neglected. Literally, Were commonly so treated; whereas &c., Often did not receive proper attention; hence &c., 321.*

571. *We will give ourselves continually to the prayer &c. Literally implies, Not any cessation; hence &c., 321.*

chorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch,

6. whom they set before the apostles, and having prayed, they laid on them the hands,

7. then the word of the God⁵⁷² was increasing, and the number of the disciples were in a situation of being multiplied in Jerusalem greatly.^{572,1} Even a great company of the priests^{572,2} were obeying the faith.^{572,3}

8. And Stephen full of grace and power did great signs and wonders, among the people.

9. Then there arose, some of those that are of the synagogue that is called of Libertines, and Cyrenians, and Alexandrians, and of them that are from Cilicia and Asia, disputing with the Stephen,

10. but they were not able to have resisted the wisdom and the spirit, with which he was speaking.^{497,4}

572. *Then the word of the God was increasing.* Literally, *Not his word, but the effects resulting from it*; hence &c., 322,1.

572,1. *Stop.* The Sense here is not, *That the number of the disciples were increased, and a great company of the priests were obeying the faith*, which is the Literal Sense; but, as it is in the Paraphrase; hence the *Major Stop*. See Rule 184.

572,2. *A great company of the priests were obeying.* Literally, *Actually obedient*; whereas &c., *Outwardly conformed to*; hence &c., 322,1.

572,3. *Stephen full of grace and power did great signs.* Literally, *Stephen actively did it*; whereas &c. *Passive, Was empowered to do it by God*; hence &c., 322,1.

11. Then they suborned men, saying, assuredly we have heard him speaking blasphemous words, against Moses and the God.^{572,4}

12. And they stirred up the people, and the Presbyters, and the Scribes, and having come, they caught him, and brought to the council.^{572,5}

13. And set up false witnesses, saying, this man restrains not speaking words against this place that is holy, and the law.

14. For we have heard him saying, that this Jesus the Nazarite shall destroy this place, and shall change the customs, which Moses⁵⁷³ delivered to us,

15. and having steadfastly looked on him, all that sat at the council, they saw his face, as if it had been a face of an angel.

CHAPTER VII.

1. Then the high priest said, if these things thus are, he possesses as a prisoner his right.

572,4. *Stop.* What follows this *Stop* is not a continuation, *Of what the suborned men effected*, which is the *Literal Sense*; hence the *Major Stop*. See Rule 170.

572,5. *Stop.* Had the *Stop* here been a *Minor Stop*, I think it probable that it would have implied, *That the setting up of the false witnesses, followed immediately the Apostles being brought to the counsel*, which is the *Literal Sense*; whereas probably a space of time intervened; hence the *Major Stop*. See Rule 184.

2. Then the ⁴⁹⁴*Stephen* said, men, brethren, and fathers, hearken, the God by the ⁵⁷⁴glory of him appeared to our father Abraham, *he* being in the Mesopotamia, before when, to have dwelt he, in Charan,

3. and he said to him, get out from thy country and thy kindred, even here into the land, which I ⁵⁷⁵perhaps will shew to thee. ^{497,4}

4. Then having come out from land of Chaldeans, he dwelt in Charran, and from thence *God* removed ⁵⁷⁶him, after the to have died his father, into this land, in which, ye now dwell,

5. and he gave not to him an inheritance, in it, not even a foot print, yet he promised to have given to him for a possession it, and to his seed, after him, ^{575,1}not to him a child existing.

6. And the God spake thus, that his seed shall be

573. *Which Moses delivered.* Literally, *Which God delivered by means of Moses*; hence &c., 321.

574. *The God by his glory appeared.* Literally, *Was personally seen*; whereas &c., *Abraham was made sensible of his presence*; hence &c., 322,1.

575. *Which I will shew perhaps to thee.* Literally, *Which I will perhaps point out to thee*; whereas &c., *Which I will perhaps enable thee to see that it is thine*; hence &c., 321.

575,1. *Not to him a child &c.* I expect this means, *Not a legitimate child*; hence &c., 321.

576. *Removed him after the to have died his father, into this land*; Literally, *Abraham removed his father*; whereas &c., *God removed Abraham*; hence &c., 321.

a sojourner, in a strange land, and they shall bring into bondage it, and shall entreat it evil four hundred years,

7. and the nation, for whatsoever they should have brought into bondage, ²¹⁰ will I judge, ²¹⁰ said the God, as

 after these things, they shall come forth and shall serve me, in this place,

8. then he gave to him a covenant of circumcision, and so he begat the Isaac, and circumcised him on the day that is eighth, and so Isaac the Jacob, and Jacob the twelve patriarchs,

9. and the patriarchs having envied the Joseph, sold him into Egypt, but the God was existing with him,

10. and delivered him, out of all his ³²³afflictions,

 and gave him favor and wisdom, in the sight of Pharoah king of Egypt, and he made him governor, over Egypt and all his house.

11. Then a dearth came over all the Egypt and Chanaan, and great affliction, and our fathers were
^{576,1}
 not finding sustenance.

576,1. *And our fathers were not finding sustenance. Literally, Were wholly unable to obtain it; whereas &c., Perceived that such might be the case; hence &c., 321.*

12. And Jacob having heard corns being in Egypt, he sent our fathers first,

13. and on the second *occasion*, Joseph was made known to his brethren, and then ^{576,2} *apparent the kindred of Joseph was made to the Pharaoh.*

14. Then Joseph having sent, he called Jacob his father and all the kindred, in souls threescore *and* fifteen.

15. And Jacob went down, and died,

16. he and our fathers also were carried over into Sychem, and laid in the sepulchre, which ^{576,3} *Abraham bought for a sum of money, of the sons of Emmor, in Sychem.*

17. But when the time of the promise was drawing near, which ⁵⁷⁷ *the God promised to the Abraham,* the people grew and were multiplied in Egypt,

18. until when, another king, in Egypt, arose, who had not known the Joseph,

576,2. *Apparent the kindred of Joseph was made.* Literally, *All his kindred*, whereas Pharaoh already knew his children; hence &c., 321.

576,3. *Which Abraham bought.* Literally, This purchase was made by Jacob, see Gen. xxxiii. 19, and therefore Abraham can only be said to have made the purchase, inasmuch as the act was done by his Son; hence &c., 321.

577. *Which the God swore to the Abraham.* Literally, *Spe-*

19. this *king* having dealt subtilly with our kindred, he evil entreated the fathers in respect of that ⁵⁷⁸ *they* should make the young children exposed by them, with respect to that they ⁵⁷⁹ should not be alive,

20. in which time Moses was born, and belonging to the God was existing, who was turned round three months, in the house of the father *to protect him*.

21. Then ⁴⁹⁵ the daughter of Pharoah found him after his having been cast out, and nourished him for herself a son,

22. so Moses was learned in all ³³³ wisdom of Egyptians. And mighty was existing in his words and deeds.

23. And when ^{579,1} forty years of age was being completed to him, it came into his heart to have visited his brethren, sons of Israel,

officially did what is stated; whereas &c., Virtually did it; hence &c., 321.

578. *In respect of that &c.* Literally implies, *That they were necessitated to do it; whereas man can alone enforce commands, by taking the life for disobedience of him that is commanded; hence the Irregular Government. See Rule 381.*

579. *With respect to that they should not be alive.* Literally, *His object was to prevent the children's living; whereas his object was to prevent the people from being multiplied; hence the Peculiar Government. See Rule 380.*

579,1. *And when forty years of age was being completed.* Literally, *The exact period specified; whereas &c., About that time; hence &c., 321.*

24. then having seen some one being treated wrongfully, he defended, and effected punishment to him that afflicted, having slain the Egyptian.

25. For he was thinking to learn to the brethren, that the God, by means of his hands, should give deliverance to them. But the ⁴⁹⁴*brethren* ⁵⁸⁰learnt not.

26. ⁵⁸⁰Indeed he beheld them the next day striving together, and compelled them, to peace, saying, men, brethren ye exist, wherefore wrong ye one another.

27. But he that wronged the neighbour, thrust away him, saying, ⁵⁸¹who made thee a ruler and a judge, over us.

28. ^{581,1}Not to have slain me *thou requirest me to believe* thou wouldst, what course of life *claimest thou*, thou slew yesterday the Egyptian.

29. Then Moses fled at this saying, and a stranger was in land of Midian, where he begat two sons,

30. then there appeared to him ⁴⁹⁵after forty years having been accomplished, in the wilderness of the

580. *Indeed he beheld them the next day.* Literally, *After his brethren learnt not; whereas &c., The day after the time specified in v. 24; hence &c., 321 and 184.*

581. *Who made thee.* Literally, *What is specified; whereas &c., What authority hast thou; hence &c., 321.*

581,1. *Not to have slain me thou wouldst.* Irregular, to show that this is spoken ironically. See Rule 321.

mount Sina, an angel, in a flame of fire *out* of a bush.

31. And the Moses having seen, the sight was admiring. Then a voice of Jehovah ⁴⁹⁵ came after his approaching to have observed,

32. I *am* the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. Then Moses trembling with fear having become, he was not daring to have observed.

33. Then the Lord ⁴⁹⁶ said to him, put off thy shoes from the feet. For the place, on which, thou hast stood, land holy it exists,

34. having seen, I know the afflictions of my people that is in Egypt, and its groaning, I heard, and I came down to have delivered them, so now hither I should have sent thee, into Egypt,

35. this the Moses whom they refused, having said, who ⁵⁸¹ made thee a ruler and a judge, this *man*, the God hath sent forth both a ruler and a deliverer, ⁵⁸⁵ by hand of an angel that appeared to him, in the bush,

583. *Sent forth a ruler and a deliverer. Literally, Actually proclaimed him to be such; whereas &c., Ultimately shewed him to be such; hence &c., 321.*

36. this *man* brought out them, having effected wonders and signs, in land of Egypt, and in ³³³red sea, and in the wilderness forty years,

37. this the Moses that said to the sons of Israel ^{322,2}is, the God shall raise up a prophet to you, of your brethren, like me,

38. this he that was made *such* to the church in the wilderness, by the angel that speaks to him, in the mount Sina is, and by our fathers, who chose living oracles to have given you,

39. to whom ^{584,1}submissive our fathers wished not to have become, even they repelled *him*, and were turned back in their hearts, into Egypt,

40. having said to the Aaron, make us Gods, which shall go before us. For this Moses who brought us, out of land of Egypt, we have not known, what became of him,

41. then they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their hands.

584. *The God &c.* Literally, *Shall raise up to the parties addressed; whereas &c., To the nation to which they belong; hence &c., 321.*

581,1. *To whom submissive our fathers wished not to have*

42. So the God turned and gave up them to worship the host of the heaven.^{497,2} As it hath been written in a book of the prophets. Not victims²¹⁰ or sacrifices ye offered me forty years, in the wilderness, ye house of Israel,

43. for ye took up the tabernacle of the Moloch, and the star of the God Remphan, the figures which ye made to worship them, so I will carry away you, beyond Babylon,

44. the tabernacle^{322,2} of the witness was with our fathers, in the wilderness.^{497,2} As he appointed, that spake to the Moses to have made it, according to the fashion, which he had seen.

45. Which also our fathers having received⁵⁸⁶ by succession introduced with Jesus, into the possession^{586,1} of the Gentiles, whom the God drove from the face of our fathers, until the days of David,

become. Literally, *The whole of them so did*; whereas &c., *Some that were our fathers so desired*; hence &c., 321.

586. *Which also our fathers having received by succession introduced.* Literally, *The fathers introduced it*; whereas &c., *The fathers received it by succession, and it having been received, was introduced with Jesus into the possession of the Gentiles*; hence &c., 321.

586,1. *Whom the God drove.* Literally, *Personally did what is stated*; whereas &c. *Passive, Caused to be driven*; hence &c., 321.

46. who found favor, before the God, and desired to have found a tabernacle for the house of Jacob.

47. Yet Solomon ⁵⁸⁷built for him an house,

48. howbeit the most high, in temples made with hands dwells not. As the prophet ⁵⁸⁸says,

49. the heaven to me a throne ⁵⁸⁹is, and the earth my footstool, what sort of house builded ye me, Jehovah says, or who, a place for my rest,

50. is it not my hand ⁴⁹⁰made all these things,

51. stiffnecked and uncircumcised of heart even ye continually resist with the ears the spirit that is holy, as your fathers so ye,

52. which of the prophets your fathers ^{590,1}persecuted not, even they slew those that shewed before of the coming of the just one, of whom now ye betrayers and murderers were,

587. Yet Solomon built for him an house. Literally, *Personally did it*; whereas &c., *Caused it to be done*; hence &c., 321.

588. As the prophet says. Literally, *Expressly declares*; whereas &c., *Teaches man by inference*; hence &c., 322,1.

590. Resist the spirit that is holy. Literally implies, *The personal act of the Spirit*; whereas if the Spirit is but the power of God, God is the Actor, and consequently the Arrangement should be *Irregular*, and so it is. See Rule 321.

Ye resist with the ear. Literally, *Ye by superior power prevail against the spirit*; whereas &c., *Ye choose not to regard the power exercised by the spirit*; hence &c., 321.

590,1. Which of the prophets your fathers persecuted not. This is not an Assertion but an Inquiry; hence &c., 321.

53. ye whosoever received the law, for ordinances of angels, yet kept not *it*.

54. And hearing these things, they were cut to their hearts, and gnashed with the teeth, on him.

55. Then ⁵⁹¹ *he* being full of a spirit holy, having looked stedfastly unto the heaven, experienced glory from God, even *a revelation of Jesus's* having place at right hands of the God,

56. so ⁵⁹¹ *he* said. Behold I ^{592,1} perceive the heavens being opened *to my comprehension*, even the son of the man's *i e him of the human race that is the son* ⁵⁹² having place at right hands of the God.

591. Before the Received Translation of verses 55 and 56 can be admitted, it is necessary to establish the following particulars. To convey the Sense, *That St. Stephen looking up into heaven, saw the Glory of God, and Jesus standing at His right hand*; it is necessary, That the Article should be expressed before the words *Glory* and *God*, See Isa. xxxv. 2, *They shall see the Glory of the Lord*, and that the Participle, *Standing*, should be in the Present Tense, and not the Aorist. I think also, that it should have been, *That he was looking up into the Heavens*, Plural, and not Singular; yet not one of these things are so; and that which they are, does, in accordance with the usage of Greek, justly express a Sense to this effect, *That St. Stephen directing his attention to the things of Heaven, mentally saw something of a Glorious character, of or belonging to God, even that Jesus had place at God's right hand*. Let this be further noted, That the expression being, *Right Hands*, Plural, and not Singular, shews, that the immediate right hand of the Almighty is not here referred to, but that it is used, as descriptive of a position or place, not absolutely entitled to be so designated.

592. *Having place at right hands of the God*. I conceive that the object of the *Disarrangement* here is to shew, that what was re-

57. Then having cried out with a loud voice, they stopped their ears, and ran with one accord upon him,

58. and having cast out of the city, they were stoning *him*, and the witnesses laid their own clothes,
⁵⁹³
 at the feet of a young man being called Saul,

59. yea they were stoning the Stephen, *he* invoking and saying, O Lord of Jesus, receive my spirit.

60. And having bent the knees, he cried out with a loud voice, O Lord. Thou wouldest not have laid to them this the sin, and this thing having said, he was caused to sleep.

CHAPTER VIII.

1. So Saul consenting unto his death was. And
^{322,2}
 there was at that the day, a great persecution, against the church that was in Jerusalem. Indeed all *be-*
⁵⁹⁴
longing to it were scattered abroad throughout the

vealed to him, was not, *That Jesus in his human body was as is here described*, which I conceive would have been the Sense, had the Arrangement not been Irregular. See Rule 321.

593. *And the witnesses laid their clothes.* Literally, *The whole of them did so*; whereas &c. I conceive, *Many of them did so*; hence &c., 322,1.

594. *Indeed all were scattered abroad.* Literally, *Without any exception*; whereas &c. I conceive to be understood *Generally*, *Almost all were so*; hence &c., 322,1.

regions of the Judea and Samaria, except the apostles.

2. Yet devout men ⁵⁹⁵buried the Stephen, and made

 great lamentation, over him.

3. Though Saul was ⁵⁹⁶making havoc of the church,
^{596,1}
 into the houses, entering. And hailing men and
 women, he was committing to prison.

4. Yet even they that were scattered abroad went
 everywhere, preaching the word.

5. Then Philip having gone down to the city of
 the Samaria, he was preaching to them the Christ.

6. And the people were giving heed to the things
 that are *i e* were spoken by the Philip with one
 accord, as far as the to hear them, and to see the
 miracles, which he was doing.

7. For many of those that have unclean spirits,
 crying with a loud voice, they came out. And many
 having been palsied or lame, they were healed.

595. *Yet devout men.* Literally, *What is stated*; whereas &c. I conceive, *Men who in so doing acted as such*; hence &c., 321.

596. *Though Saul was making havoc of the church.* Literally, *Personally doing it*; whereas &c., *Causing it to be done*; hence &c., 322,1.

596,1. *Stop.* What follows this Stop does not mean, *In all cases so acting*, which is the Literal Sense; but, *That he so acted when he judged it requisite to do so*; hence the Major Stop. See Rule 184.

8. And so much joy was in that city.

9. But a certain man by name Simon was before-time in the city, using sorcery and bewitching the people of the Samaria, declaring to exist some one himself great,

10. to whom ⁵⁹⁷all was giving heed from least unto greatest, saying, this *man* the power of the God ^{322,2}that is called great is.

11. Even they were giving heed to him, for the sufficient time for the sorceries to have bewitched them.

12. But when they believed the Philip's preaching concerning the kingdom of the God and the name of Jesus Christ, men and also women were being baptized.

13. Even the Simon also himself believed, and having been baptized, he ^{322,2}continuing was with the Philip, beholding the signs and great wonders being done, he was wondering.

14. Then those that were in Jerusalem apostles

597. *To whom all was giving heed.* Literally, *All without any exception*; whereas &c., *Generally speaking it might be said, That all did it*; hence &c., 321.

having heard, that the Samaria has *i e had* been embraced by the word of the God, they sent to them Peter and John,

15. who having come down prayed for them, that they should have received a spirit holy ⁴⁹² *i e a divine assurance*.

16. For not yet it was not existing on any of them, having fallen. Yea only being baptized they were in the name of the Lord Jesus. ^{497,4}

17. Then they were laying the hands on them, and they were receiving a spirit holy ⁴⁹² *i e a divine assurance*.

18. And the Simon having beheld, that by means of the laying on of the hands of the apostles, the spirit is given, he offered to them money,

19. saying, give also to me this power, in order that on whomsoever I should have laid the hands, he should receive a spirit holy ⁴⁹² *i e a divine assurance*.

20. Then Peter said to him, thy money, with thee, ⁴⁹⁶ may be for destruction, for thou thoughtest the gift ^{507,1} of the God, by means of money, to purchase,

21. part or lot exists not to thee, in this promise. ^{522,2} For thy heart right is not in the sight of the God.

22. Therefore repent of this thy wickedness, and
 be besought of the Lord, perhaps ^{597,2} then the thought
 of thine heart will be forgiven thee.

23. For in gall of bitterness and bond of iniquity,
 I see thee existing.

24. Then the Simon having answered, he said,
 be ye besought of me, in relation to the Lord, that
 there should nothing have come upon me, of what ye
 have spoken.

25. Then indeed they that testified and preached
 the word of the Lord were returning unto Jerusalem. ^{597,3}
 And were preaching the ⁵⁹⁸ gospel in many villages of
 the Samaritans.

26. And an angel of Jehovah ⁵⁹⁹ spoke unto Philip,

597,1. *Thou thoughtest the gift of the God.* Literally, *Thou doubted whether such might not be done*; whereas &c., *Thou in effect decided that such might be done*; hence &c., 321.

597,2. *Then perhaps the thought of thine heart will be forgiven thee.* Literally, *The particular thought specified will be so dealt with*; whereas &c., *The state of mind that produced it will be so*; hence &c., 321.

597,3. *Stop.* The Sense here is not, *That all that returned to Jerusalem preached the gospel to the Samaritans*, which is the Literal Sense; but, *That many so acted of those that preached the word of the Lord*; hence the *Major Stop*. See Rule 184.

598. *And preached the gospel in many villages of the Samaritans.* Literally, *Each preached in many villages*; whereas &c., *That in many villages of the Samaritans was the gospel preached by some of those men*; hence &c., 321.

599. *Then an angel of God spoke unto Philip.* Literally, *What*

saying, arise and go toward *the* south, unto the way
that goeth down from Jerusalem, unto Gaza, it
^{322,2}
a desert is,
.....

27. and having arisen, he was gone, and behold a
man of Ethiopia, an eunuch of authority under Can-
dace queen of Ethiopians, who was existing over all
³²³
her treasure, who had come to Gaza, having wor-
.....
shipped at Jerusalem.

28. And ⁴was existing, returning and sitting in his
chariot and reading the prophet Esaias.

29. Then the spirit said to the Philip, go near
and be joined to this chariot.

30. And the Philip having ran thither, he heard
him reading Esaias the prophet, and said, now verily
understandeth thou, what thou readest.

31. Then the ⁴⁰⁴*man* said. Indeed how can I be
understanding, except ^{599,1}some one should have guided
^{599,2}
me. Then he desired the Philip having come up to
.....
have sat with him.

*is stated; whereas &c. I conceive, That Philip's mind was influenced
by God as is stated; hence &c., 322,1.*

599,1. *Some one should have guided me. Literally, Personally
directed me; whereas &c. General, Unless I should have been
guided; hence &c., 321.*

599,2. *Stop. The Sense here is not, That in answer to Philip's
enquiry, the Eunuch made the answer recorded, and desired Philip*

32. And the place of the scripture, which he was reading, was existing this, like a sheep, to slaughter, he was led, and like a lamb, before him that shears it, dumb. So he opens not his mouth,

33. in the humiliation, his judgment was taken away, who shall declare his generation, for his life is taken from the earth.

34. And the eunuch having answered the Philip's enquiry, he said, I pray thee, of whom, does the prophet say this, of himself, or of some other man.

35. Then the Philip having opened his mouth, and begun at this scripture, he preached to him the Jesus.

36. And as they were going on the way, they came to some water, and the eunuch said. Behold water, what doth hinder me to have been baptized,

to come up into the Chariot, which is the Literal Sense; but, That he made the answer recorded, and afterwards asked him to come up into the Chariot; hence the Major Stop. See Rule 183,1.

599,3. *His judgment was taken away. Literally, His ability to decide; whereas &c., His exercise of power to enforce his decision; hence &c., 322,1.*

599,4. *For who shall declare his generation. Literally, What is become of them; whereas &c., Who is descended from him; hence &c., 321.*

600. *His life is taken from the earth. Literally, His actual existence; whereas &c., His temporal development of that existence; hence &c., 321.*

600,1. *Stop. The Sense here is not, Visibly behold, which is the*

37 & 38. then he commanded to have stood still the chariot, and both went down into the water. ^{600,2} Even the Philip and the eunuch, and he baptized him.

39. And when they came up out of the water, a ⁶⁰¹ spirit of Jehovah caught away the Philip, and the ^{601,1} eunuch saw him no more. Yet he was going on ^{601,2} his way, rejoicing.

40. Then Philip ⁶⁰² was found at Azotus, and passing through, he was preaching in all cities as far as in ⁶⁰³ respect of that he should come to Ccsarea.

CHAPTER IX.

1. Then the Saul yet breathing out threatenings and slaughter, against the disciples of the Lord, having approached the high priest,

Literal Sense; but, Mentally regard; hence the Major Stop. See Rule 184. See 497,3.

^{600,2.} *Stop.* The *Major Stop* here marks, that what succeeds it is a Parenthesis, the Sense is not, *Also the Philip and the Eunuch*, which is the *Literal Sense*; hence the *Major Stop*. See Rule 184.

^{601.} *A spirit of Jehovah caught away Philip.* Literally, *Actively did what is stated*; whereas &c. *Passive, He was by God influenced to depart away*; hence &c., 322,1.

^{601,1.} *And the Eunuch saw him no more.* Literally, *At any time*; whereas &c., *In relation to that event*; hence &c., 321.

^{601,2.} *His way.* Literally, *The course regular and proper to his journey*; whereas &c., *The way under the circumstances in which he was placed, that he pursued*; hence &c., 321.

^{602.} *Then Philip was found.* Literally, *After being actively sought for*; whereas &c., *He next appeared*; hence &c., 322,1.

^{603.} *In respect of that he should come to Ccsarea.* Literally, *An act necessary to his coming*; whereas &c., *All the Cities he passed*

2. he desired of him letters, to Damascus, to the synagogues, that if he should have found any of the way existing men or even women having been placed under an obligation to observe it, he should have brought them to Jerusalem.

3. And as for the object he was to journey, it happened to him to approach to the Damascus. And suddenly to him, a light shone round about, from the heaven,

4. And having fallen to the earth, he heard a voice saying to him, Saul, Saul, why persecutest thou me.

5. And he said, who art thou, Lord. And the Lord said, I Jesus am, whom thou persecutest,

6. notwithstanding arise and enter into the city, and it shall be told thee, what thing it is meet for thee to do.

through or near in his way to Cesarea; hence the *Irregular Government*. See Rule 381.

604. If he should have found any. Literally, *He personally discovered it*; whereas &c., *If he is made aware that any one has been found*; hence &c., 321.

604,1. Stop. The Sense here is not, *That the light suddenly shone for the object for which he journeyed*, which is the *Literal Sense*; but, *That he did approach Damascus, and that in so doing a light shone*; hence the *Major Stop*. See Rule 184.

604,2. To him. I have no direct authority for To.

7. Now the men that journeyed with him astonished had stood, hearing indeed the voice. But seeing no one.

8. Then Saul was raised from the earth. Even after his eyes having been opened, nothing he saw. So leading by the hand him, they brought into Damascus,

9. and not seeing he was three days, and he eat not, neither drank.

10. And a certain disciple was existing in Damascus, Ananias by name, and the Lord said to him in a vision, Ananias. And the man said. Behold I *see* me Lord.

11. And the Lord said to him, arise, be gone into the street that is called straight, and enquire for, at

605. *Why persecutest thou me?* Literally, *Me personally*; whereas &c., *Those that follow me*; hence &c., 321.

605,1 *What is meet for thee to do.* Literally, *What thou art not able to avoid doing*; whereas &c., *What it is desirable for thee to do to secure acceptance*; hence &c., 321.

605,2. *Now the men that journeyed with him astonished stood.* Literally, *Now the astonished men that journeyed with him had stood*; whereas &c. as in the Paraphrase; hence &c., 321.

605,3. *Ananias by name.* Literally, *His strict literal designation*; whereas I conceive it probable, *A name assumed by him probably on his embracing Christianity*; hence &c., 321.

606. *And the Lord said to him in a vision.* Literally, *Actually uttered*; whereas &c., *In his vision appeared to him to do so*; hence &c., 321.

house of Judas, Saul, Tarsus ^{606,3} by name. For behold
 he prays,

12. and saw a man in a vision Ananias by name
 having come, and having put on him the hands, that
 he should have received sight.

13. Then Ananias answered, Lord, I heard from
 many, of this man, how much evil ^{606,1} he did to thy
 saints, at Jerusalem,

14. and here he hath authority, from the chief
 priests, to have bound all that are called by thy
 name.

15. But the Lord ⁴⁹⁶ said unto him, go thy way, for a
 vessel of choice this man exists to me in respect of
 that he should have borne my name, before Gentiles
 and also kings. And sons of Israel.

16. For I will shew in him, how many things it is
 fit for him, on account of my name, to have suffered.

606,1. *How much evil he did to thy saints.* Literally, *He did them no evil at all, he only temporarily afflicted them; hence &c., 321.*

606,2. *For a vessel of choice this man exists to me.* Literally, *This vessel of choice exists &c.; hence &c., 321.*

607. *In respect of that he should have borne my name.* Literally, *I choose him on that account; whereas &c., I choose him to do among other things that; hence the Peculiar Government. See Rule 381.*

607,1. *Stop.* A *Minor Stop* here would have implied, *That no sons of Israel were kings, such being the Literal Sense; hence the Major Stop.* See Rule 184.

17. Then Ananias went and entered into the house, and having put on him the hands, he said, brother Saul, the Lord⁶⁰⁸ hath sent me, Jesus that appeared to thee, in the way, which thou wast going, that thou shouldst have received sight and be filled with a spirit holy,

18. and immediately there fell off him, from the eyes, like scales.^{608,2} And he received sight, and having arisen, he was baptized,

19. then having taken meat, he was strengthened. And he was with the disciples⁶⁰⁹ in Damascus certain days,

20. although straightway in the synagogues, he was preaching the Jesus, that this man^{322,2} the son of the God is.

21. And all that hear were being amazed, and said, no, this man^{322,2} he that destroyed in Jerusalem them that are called by his name is, and hither for

608. *The Lord hath sent me.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *The Lord Jesus hath sent me*; whereas &c. as in the *Paraphrase*; hence &c., 322,1.

608,2. *Stop.* The Sense here is not, *And so he received sight*, which is the *Literal Sense*; hence the *Major Stop*. See Rule 183,1.

609. *And he was with the disciples in Damascus.* Literally, *With the twelve disciples*; whereas &c., *He was with those in Damascus that were Disciples*; hence &c., 321.

this, he had come, in order that he should have
⁶¹⁰ brought them having been under an obligation *to be*
so called, to the chief priests.

22. But Saul further was being increased in strength, and was confounding Jews that dwell at Damascus, proving, that this ^{822,2} *man* the Christ is.

23. And as many days were being fulfilled, the Jews took counsel to have killed him.

24. And their laying ⁴⁹⁶ in wait was known to the Saul. And they were watching even the gates days
⁶¹¹ and also nights, that they should have killed him.

25. Then his disciples having taken, by night, lowered him, on account of the wall, having let down in a basket.

26. And having come to Jerusalem, he was as- saying to be joined to the disciples, but all were
⁶¹² being afraid of him. Not believing, that he a
^{323,2} disciple is.

610. *He should have brought &c.* The Received Translation is I conceive the Literal Sense, but the Sense intended to be conveyed I consider to be, That expressed in the Paraphrase; hence &c., 321.

611. *They should have killed him.* Literally, *They personally should do it*; whereas &c. I conceive, *That he should lose his life*; hence &c., 321.

612. *All were being afraid.* Literally, *Absolutely all*; whereas &c., *All, speaking generally*; hence &c., 322,1.

27. But Barnabas having taken 'him, he brought ^{612,1} *him* to the apostles, and declared unto them. How in the way, he beheld the Lord, and that he spoke to him, and how at Damascus, he preached boldly in the name of Jesus,

28. and he was existing with them, coming in and going out at Jerusalem, speaking boldly in the name of the Lord,

29. he was speaking and also disputing against the Grecians. So the ⁴⁹⁴ *Grecians* were going about to have killed him.

30. But the brethren having knowledge *of it*, they brought down him, to Cesarea, and sent forth him, to Tarsus.

31. Then indeed the church, throughout all the Judea, and Galilee, and Samaria, was having rest, being edified, and walking in the fear of the Lord and the comfort of the ⁴⁹² Holy spirit, was being increased.

32. And it came to pass Peter passing through all

612,1. *Stop.* The Sense here is not, *In what manner it was that in the way he saw &c.*, which is the Literal Sense; but simply the fact, *That in the way he did see*; hence the *Major Stop*. See Rule 184.

these places in his way to have come down, even to the saints that dwell at Lydda.

33. Then he found there a certain man, ^{605,3} Eneas by name, of eight years, lying on a bed, who having ^{322,2} been palsied was,

34. and the Peter ⁴⁹⁶ said unto him, Eneas, Jesus the ^{612,3} Christ maketh whole thee, arise, and make a bed thyself, and immediately he arose,

35. and all that dwell in Lydda and the Saron ^{612,3} saw him, who turned to the Lord.

36. Now at Joppa, a certain disciple was, ^{322,2} Tabitha ^{605,3} by name, that being interpreted, is called Dorcas, ^{322,2} this woman full of good works and alms deeds was, which she was doing.

37. And it came to pass in those days having been sick she to have died. Then having washed, they laid in an upper chamber.

38. And near Lydda being to the Joppa, the ^{322,2} disciples having heard, that Peter is in it, they sent

^{612,2}. *Jesus the Christ maketh whole thee.* Literally, *In relation to all things; whereas &c., To thy present affliction; hence &c., 321.*

^{612,3}. *All that dwelt &c.* Literally, *Every Individual did behold; whereas &c., Speaking generally all did so, every one might do so; hence &c., 321.*

two men, unto him, entreating. Thou shouldst not to have delayed to have come unto us.

39. Then Peter having arisen, he went unto them, who having come, they brought into the upper chamber, and all the widows stood by him, weeping and shewing coats and garments, which the Dorcas was making with them being.

40. Then the Peter having put out all, and having bent the knees, he prayed, and having turned to the body, he said, Tabitha, arise. And the woman opened her eyes, and having beheld the Peter, she sat up.

41. Then having given her a hand, he lifted up her. And having called the saints and the widows, he presented her living.

42. And known it was throughout all of Joppa, and many believed in the Lord.

43. For he happened many days to have tarried, in Joppa, with one Simon a tanner.

CHAPTER X.

1. Then a certain man, in Cesarea, Cornelius

618,1. Which the Dorcas was making with them. Literally, Had been contributing to make; hence &c., 321.

by name, a centurion, of a band that is called
.....
Italian,

2. devout and being in the fear of the God, with
³⁹³
all his house, giving much alms to the people, and
.....
praying to the God, for all things,

3. beheld in a vision evidently, as it were about
ninth hour of the day, an angel of the God having
come to him, and said to him, Cornelius.

4. And the *centurion* having looked on him, and
terrified having become, he said, what exists, Lord.
And he said unto him, thy prayers and ⁴⁹⁸ thine alms
came up for a memorial, before the God,
.....

5. and now send men, to Joppa, and call for a
^{695,3}
Simon, who Peter is surnamed,

6. this *man* is lodged with one Simon a tanner,
^{322,2}
whose house is near a sea.
.....

7. And when the angel that speaks to him departed,
having called two of the household servants, and a
devout soldier of them that wait continually on
him,

8. and having declared all things to them, he sent
them, unto the Joppa.

9. And Peter went up upon ⁶¹⁶ the housetop to have
.....

prayed about sixth hour in the morrow of that journeying, and of approaching the city.
616,1

10. And very hungry became, and was desiring to have eaten. But a trance was on him through
617
i e while their preparings,

11. and he sees the heaven having been opened, and descending a certain vessel, like a great sheet with four corners being let down to the earth,
333

12. in which, there was all the fourfooted beasts, and creeping things of the earth, and fowls of the heaven,

13. and a voice came to him, having arisen Pèter, kill and eat.

14. But the Peter said. Not so, Lord, for never I eat anything common or unclean,
618

15. then a voice again, of a second time, to him came, what things the God cleansed, thou regard not common.

616. *And Peter went up &c.* Literally, *On the morrow after the journey*; whereas &c. as in the Paraphrase; hence &c., 321.

616,1. *And of approaching the city.* Literally, *The morrow after they approached the city*; whereas &c., *The morrow of their journeying, even as they approached the city*; hence &c., 321.

617. *There fell on him through their preparings.* Literally, *The preparation was the direct cause*; whereas &c. only to state, *Not that it was the cause, but that such was the fact*; hence &c., 321.

618. *But the Peter said.* Literally, *Actually uttered*; whereas &c. I conceive, *He in his vision seemed to do so*; hence &c., 322,1.

16. And this thing was done for thrice, and immediately the vessel was received up into the heaven.

17. Now while in him, the Peter was doubting, whatever the vision ^{618,1} may be meaning, which he experienced. ^{497,3} Behold the men that have been sent by the Cornelius, having enquired for the house of the Simon, stood before the gate,

18. and having called, they asked, whether Simon that is called Peter here is entertained.

19. Then the spirit said after the Peter's ⁴⁹⁵ thinking ^{497,3} on the vision. Behold two men seeking thee,

20. now having arisen, get down and go with them, ⁶¹⁹ doubting nothing that I have sent them.

21. Then Peter having descended to the men, ^{497,3} said. Behold I exist, whom ye seek, what cause *is it*, on account of which, ye come.

22. Then the ⁴⁹⁴ *men* said, Cornelius, a centurion, a man just and being afraid of the God. ^{619,1} Both being

618,1. *Whatever the vision may be meaning.* Literally, *What is expressed by it*; whereas &c., *What instruction that which it expresses, he is required to obtain from it*; hence &c., 321.

619. *Nothing doubting that I have sent them.* Literally, This is to be understood without any Restriction, and then to be translated as in the Authorized Version, *Doubting nothing, for I have sent them*; but I consider the *Disarrangement* is designed to mark the Restriction expressed in the Paraphrase; hence &c., 321.

619,1. *Stop.* This does not mean, *That the Jews had actually*

witnessed by all the nation of the Jews, was divinely warned by an holy angel to have sent for thee, into his house, and to have heard words, of thee.

23. Then having called in them, he lodged. And ⁶²⁰ having arisen on the morrow, he went away with them, and which of the brethren that were of Joppa they accompanied him.

24. And he entered ⁶²¹ on the morrow, into the Cesarea. And the Cornelius waiting was for them, having called together his kinsmen and the near friends.

25. And as it began in respect of that the Peter ⁶²² should have come, the Cornelius having met him, ^{622,1} he having fallen at the feet, worshipped.

witnessed what is stated, which is the Literal Sense; but, That their regard for the man, testified their readiness to do so; hence the Major Stop. See Rule 184.

620. *And having arisen on the morrow. Literally, He remained where he was till the morrow, and then he arose; whereas &c., He arose immediately, and on the morrow went with them; hence &c., 321.*

621. *He entered on the morrow. Literally, This would be (See the preceding Context) On the day they departed; whereas &c., On the morrow of their departure; hence &c., 321.*

622. *In respect of that &c. Literally this implies, An unlimited necessity for Peter to come; whereas &c., It was necessary only for him to do so, in relation to the time that had elapsed since his setting out; hence the Peculiar Government. See Rule 381.*

622,1. *Cornelius having met him. Literally, Cornelius no more met Peter than Peter met Cornelius; hence &c., 321.*

26. But the Peter aroused him, saying, stand up,
for I myself a man exist,

27. and talking with him, he went in, and finds
many having come together.

28. And said unto them, ye know, how that unlawful it exists for a Jew man to be united or come
near to one of another nation, but the God demon-
strated to me not common or unclean to call a man.

29. Wherefore even without gainsaying I came,
having been sent for. But I ask by what word, sent
ye for me.

30. Then the Cornelius said, from fourth day, until
this of the hour, praying I had been from the ninth
hour, in my house, and behold a man stood before
me, in bright clothing,

623,1. *Stop.* This does not mean, *That his first observation was what follows this Stop*, such being the Literal Sense; but, *That during the interview, he so spoke*; hence the *Major Stop*. See Rule 184.

623,2. *But the God demonstrated to me.* Literally, *To me in particular*; whereas &c. *General*, *To man through me*; hence &c., 321.

623,3. *Stop.* This does not mean, *That he was obedient because demonstration had been vouchsafed to him*, which is the Literal Sense; but, *Because that which was demonstrated required that obedience of him*; hence the *Major Stop*. See Rule 184.

624. *Then the Cornelius said.* I think it probable that what is here recorded, is not the actual words that were spoken, but the substance of those words; hence &c., 322,1.

625. *Behold a man stood before me.* Literally, *What is stated*; whereas &c., *What appeared to me to be a man*; hence &c., 322,1.

31. and said, Cornelius thy ⁶²⁶prayer was i e *has*
been heard, and thine alms were i e ⁶²⁷*have been* re-
 membered before the God.

32. So send to Joppa, and summon Simon, who
^{605,3}Peter is called, this *man* is lodged in a house of Simon
 a tanner, by a sea,

33. therefore on account of it, I sent unto thee. ^{627,1}
 And thou well did, having come. For now all we,
 into the presence of the God, come to have heard all
 things that have been commanded thee, of the Lord.

34. Then Peter having opened the mouth, said, of
 a truth, I perceive, that a respecter of persons the
 God exists not,

35. but in every nation, he that is in fear of him, ³³³
 and worketh righteousness, accepted by him is, ^{322,2}

36. he sent the declaration of acceptance to the ^{627,2}

626. *Thy prayer is heard.* Literally, *One particular act of prayer; whereas &c., The matter for which he had prayed; hence &c., 321.*

627. *Thine alms were remembered.* Literally, *Were not forgotten; whereas &c., Are continuing to be remembered; hence &c., 322,1.*

627,1. *Stop.* The Sense here is not, *That because Cornelius had seen a vision, Peter who knew not of it, had done well in coming,* which is the Literal Sense; hence the *Major Stop.* See Rule 184.

627,2. *He sent the declaration of acceptance.* Literally, *He did the exact thing specified; whereas &c., In what he did, he virtually did what is specified; hence &c., 321.*

sons of Israel, preaching peace, by means of Jesus Christ, this *man* ^{612,2} a Lord is of all.

37. Ye have known *the* declaration that was published, throughout all the Judea, *it* having begun in the Galilee, by the baptism, ⁶²⁸ which John proclaimed Jesus that was of Nazareth,

38. that the God ^{628,1} endowed him with a spirit holy and power, who went about doing good, and healing all that are oppressed of the devil, for the God was ^{396,2} with him,

39. and we *are* witnesses of all, which he did. ⁶²⁹ Both in the land of the Jews and in Jerusalem, whom indeed they slew, having hanged on a tree,

40. this *man* ^{629,1} the God raised the third day, and shewed him openly to have life not to all the people,

628. *Which John proclaimed.* Literally, *Which was originated by John*; whereas &c., *Which God by John declared*; hence &c., 322,1.

628,1. *The God endowed him with a spirit holy.* Literally, *Gave him an uncontrolled possession of it*; whereas if the possession referred to was confined to his exhibition of it to Man in this world, such a Sense would require an *Irregular Arrangement*; See Rule 321. On this Subject I prefer making no further remarks, it is indeed, *The Deep things of God*.

629. *Stop.* The Sense here is not, *All which he did even in the land of the Jews &c.*, which is the *Literal Sense*; hence the *Major Stop*. See Rule 170.

629,1. *The God raised.* Literally, *Personally did it*; whereas &c. perhaps, *Caused it to be done.* "I have power to lay it down,

41. but to witnesses that had before been chosen by the God, *even* to us, we who eat and drank with him, after the *fact*, to have raised him, from *the* dead,

42. and commanded us to have preached to the people, and to have testified, that this *man* that has
^{322,2} been ordained by the God a judge of living and of
dead is,

43. by this man all the ⁶³⁰ prophets witness a remis-
^{630,1} sion of sins each that believe in him to have received
by means of his name,

44. yet speaking of the Peter these words, the Spirit that is Holy fell on all that hear the word,

45. and they that believed of ⁶³¹ circumcision were
astonished, who came to *hear* the Peter, because that
on the Gentiles, the gift of the ⁶³² Spirit that is Holy
has been poured out.

and I have power to take it again, this commandment have I received of my Father; hence &c. probably, 321.

630. *All the prophets witness &c. Literally, Without any exception; whereas &c., Such is the general character; hence &c., 322,1.*

630,1. *Each that believe in him to have received. Literally, As a final sentence; whereas &c., As their's should they not cast it away; hence &c., 321.*

631. *They that believed of circumcision. Had the Arrangement been Regular, the Sense conveyed might have been, They that believed by circumcision; hence &c., 321.*

632. *The gift of the Holy Spirit has been poured out. Literally,*

46. For they were hearing them speaking with
tongues and magnifying the God.^{497,4} Then Peter
answered.⁴⁹⁷

47. Whether is any one able the water to have
forbidden in respect of that these should not have
been baptized, who the Spirit that is Holy received,
like as we,

48. and he commanded them, in the name of
Jesus Christ to have been baptized.^{497,4} Then they
prayed him to have tarried some days.

CHAPTER XI.

1. Now the apostles and the brethren that exist
in the Judea heard, that even the Gentiles received
the word of the God.

2. And when Peter came to Jerusalem, they that
were of the circumcision were contending with him,

3. saying, that he went with men uncircumcised
being, and eat with them,

They necessarily received it; whereas &c., They were not excluded from receiving it; hence &c., 322,1.

633. *In respect of that these &c. Literally, The particular persons specified; whereas &c., Persons of that description; hence the Irregular Government. See Rule 381.*

634. *The Gentiles received. Literally, As a whole body they did so; whereas &c., Persons that were Gentiles did so; hence &c., 322,1.*

4. Then Peter having commenced, he was expounding to them in order, saying,

5. I had existed in city of Joppa, praying, and I saw in a trance a vision, a certain vessel descending, like a great sheet with four corners being knit together, out of the heaven, and it came even to me,

6. on which, having fastened mine eyes, I was considering, and saw the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven.

7. Then I heard also a voice saying to me, having arisen Peter, slay and eat.

8. But I said.^{618,1} Not so, Lord, for an unclean or common *thing* never entered into my mouth.

9. Then a voice answered for a second *time* from
.....
the heaven, what things the God cleansed, thou *regard* not common.

10. And this thing was done for thrice, and it was received up again entire, into the heaven,

11. and behold at the same moment,³³³ three men
.....

634,1. *Then a voice answered for a second time.* Literally, *It was a second answer*; whereas &c., *It was a second utterance but only a first answer*; hence &c., 321.

⁶³⁵
 were come to the house, in which, we were existing,

 having been sent from Cesarea, unto me.

12. And the Spirit bade me to have gone with them, nothing having doubted. So I went, with me, also these six brethren, and we entered into the house of the man.

^{635,1}
 13. And he shewed us. That he saw the angel, in his house, *one* having been standing *there*, and having said, send to Joppa, and call for Simon that is surnamed Peter,

^{635,2}
 14. who shall speak words, to thee, by which, thou
 and all thy house shall be saved.

^{635,3} ^{635,4}
 15. And the spirit that is holy fell on them in the
act to have begun me to speak. As also on us, at
 beginning.

635. *And behold at the same moment three men were come.* Literally, *What is stated*; whereas &c. I conceive, *It was about the same time*; hence &c., 321.

635,1. *Stop.* The Sense here is not, *He shewed us how*, that is, *in what manner he saw &c.*, which is the Literal Sense; hence the *Major Stop.* See Rule 184.

635,2. *Thou and all thy house shall be saved.* Literally, *Necessarily so*; whereas &c., *Shall by observance of them be so*; hence &c., 321.

635,3. *The spirit that is holy fell.* Literally, *Personally did what is stated*; whereas &c. *Passive*, *It was vouchsafed to them*; hence &c., 321.

635,4. *Stop.* This does not mean, *In an exactly similar manner*, which is the Literal Sense; but, *As surely as it did on us*; hence the *Major Stop.* See Rule 184.

16. Then I remembered the word of the Lord, that he said. John indeed baptized with water. But ye shall be baptized with a spirit holy.

17. Therefore if the God gave the like ⁶³⁷ gift to them as even to us, *they* having believed in the Lord Jesus Christ, I ^{322,2} what power had to have withstood the God.

18. Then having heard these things, they acquiesced, and glorified the God, saying, then indeed even the God ⁶³⁷ granted to the Gentiles the repentance that is unto life.

19. Now they even that were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, ⁶³⁸ preaching to no one the word except only to Jews.

20. But some there were of them, men, Cyprians and Cyrenians, who having come to Antioch, were speaking also to the Grecians, preaching the Lord Jesus,

637. *The God gave &c.* Literally, *Made them partake of it*; whereas &c., *Made them the offer of partaking*; hence &c., 321.

638. *Preaching to no one the word.* Literally, *Abstaining from inviting any one but Jews to believe*; whereas &c., *Abstaining from assuring any one that through belief they could be saved without becoming Jews*; hence &c., 321.

21. and hand of Jehovah was existing with them.^{638,1}
 And a great number that believed *them* he turned to the Lord.

22. And the report was heard by the ears of the church that is in Jerusalem, concerning them, and they sent forth Barnabas as far as Antioch,

23. who having come and beheld the grace that was from the God was glad, and was exhorting all in the purpose of the heart to cleave to the Lord,

24. for a man^{322,2} good he was, and full of a spirit

 holy, and faith, and much people was added to the Lord.

25. Then he departed to Tarsus to have sought Saul, and having found, he brought unto Antioch.

26. Then it happened to them even a whole year to have been assembled with the church, and taught much people.^{638,2} And to have discharged the duties first in Antioch of christian disciples.

27. And in them the days, prophets came from Jerusalem, unto Antioch.

638,1. *Stop.* This does not mean, *And the hand of God was with them, as a great number believed*, which is the Literal Sense; hence the *Major Stop*. See Rule 170.

638,2. *Stop.* The Sense here is not, *To have discharged the*

28. And one of them having stood up, Agabus^{605,3} by name, he signified by means of the Spirit a great dearth to be about to have been throughout all the world, which came to pass during Claudius's reign.

29. Then just as any⁶³⁹ of the disciples were well provided, they determined, each of them, on relief to have sent to those that dwell in the Judea, *that are* brethren,

30. which also they did, having sent to the Presbyters, by means of *the* hand of Barnabas and Saul.

CHAPTER XII.

1. Now about that the time, Herod the King stretched forth the hands to have vexed certain that were of the church.

2. And killed James the brother of John with a sword.

3. And having seen, that pleasing it exists to the Jews, he proceeded further to have taken also Peter. For days of the unleavened bread were existing,

4. who indeed having apprehended, he put in

duties first for a whole year, which is the Literal Sense; hence the Major Stop. See Rule 184.

639. *Then just as any of the disciples were well provided. Literally, Any of the Twelve Apostles; whereas &c., Any who were in Antioch disciples; hence &c., 321.*

prison, having delivered to four ³³³quaternions of soldiers to keep him, intending after the passover to have brought forth him to the people.

5. So verily the Peter was being kept in the prison. ^{639,1}
 But prayer continually being made by the church, for ^{322,2}him was.

6. And when the Herod was about to bring forth ⁶⁴⁰him, the Peter was existing in that night, being ⁶⁴¹caused to sleep between two soldiers, having been ³³³bound with two chains. ^{641,1} And keepers, before the door, were keeping the prison,

7. and behold an angel of Jehovah came, and a ⁶⁴²

639,1. *So verily the Peter was being kept in the prison.* Literally, *What is stated was the cause of his detention, the human cause indeed it was*, which commonly is all that the Sense is supposed to have reference to; but here where Special Divine Interposition takes place, his detention might have relation thereto; and hence &c. probably, 321.

640. *And when the Herod was about to bring forth him.* Literally, *Personally to do what is stated*; whereas &c., *To cause him to be brought forth*; hence &c., 321.

641. *The Peter was in that night.* Literally I conceive this would imply, *That what is stated, was a special circumstance*; whereas &c. intended to express, *That this was the manner in which while in the prison, he regularly was at night*; hence &c., 321.

641,1. *Stop.* The Sense here is not, *That the keepers were watching before the door on that night only*, which is the Literal Sense; but, *That it was the rule of the prison for them always to do so*; hence the *Major Stop*. See Rule 184.

642. *And behold an angel of Jehovah came.* If an actual angel performed what is here stated, I see no reason for the *Disarrangement*, but if some man like Ananias See Acts ix. 10, was directed by Almighty God to act as his Angel or Messenger to Paul, the

light ⁶⁴³shined in the chamber. And having struck the

 side of the Peter, he raised up him, saying, rise up in

 haste, and his ^{642,1}chains on the hands fell off.

8. Then the angel said unto him, gird thyself and
 bind on thy sandals. And he did so, also he saith to
 him, put on thy garment, and follow me.

9. Then having gone out, he followed, yet he had
 not regarded, that true that ^{322,2}that was done by means

 of the angel is. But he was considering a vision to

 contemplate.

10. And having passed ³³³first ward and second,

 they came to the gate that is iron that leads into the
 city, which of its own accord was opened for them,
 and having gone out, they passed through one street,
 and forthwith the angel departed from him,

11. and the Peter, to himself, having come, ^{643,1}said.
 Now I have known of a truth, that the Lord sent his

Arrangement in that case should be *Irregular*, and hence I consider,
 thus it is so here. See Rule 322,1.

642,1. *His chains.* Literally, *Chains that were his property* ;
 whereas &c., *The chains that bound him* ; hence &c., 321.

643. *And a light shined into the Prison.* Literally, *A special
 light shined* ; whereas &c., *It was not dark* ; hence &c., 322,1.

643,1. *Stop.* The Sense here is not, *That what follows was
 actually uttered by Peter*, which the Literal Sense requires, that it
 should have been ; but, *That such justly represents the convictions
 of his mind* ; hence the *Major Stop*. See Rule 184.

angel, and delivered me, from hand of Herod and all
the expectation of the people of the Jews.^{643,2}

12. And having considered, he came to the house
of the Mary that is mother of John that is surnamed
Mark, where many being gathered together and
praying were.^{322,2}

13. And a damsel came to have hearkened by
name Rhoda after his having knocked at the door of
the gate,⁴⁹⁵

14. though having known the voice of the Peter,
through the joy, she opened not the gate. But
having run in, she declared the Peter to have stood
at the gate.^{643,3}

15. And the *men*, to her, said, thou art mad.
But the *damsel* was asserting vehemently in the cir-
cumstances to hold. Then the *men* said, his angel
it is.⁴⁹⁴^{322,2}

16. But the Peter knocking was continuing.⁶⁴⁴

643,2. *Stop.* The Sense here is not, *And having considered what is contained in the preceding record*, which is the Literal Sense; but, *Having considered what to do he came &c.*; hence the *Major Stop*. See Rule 184.

643,3. *She declared the Peter to have stood.* Literally, *She declared that such was the case, although she had not seen him*; whereas &c., *She declared her conviction that it was so*; hence &c., 321.

644. *But the Peter knocking was continuing.* Literally, *Ceased*

And they having opened beheld him, and were astonished.

17. But having beckoned to them with the hand to be silent, he declared unto them.^{644,1} How the Lord brought him, out of the prison.^{644,2} Also he said, declare to James and to the brethren these things, and having departed, he was gone to another place.³³³

18. Now stir not small was existing after day⁴⁹⁵ having come, among the soldiers, where indeed the Peter was.

19. And Herod having sought for him, and not having found, having examined the keepers, he commanded to have put to death, and having gone down from the Judea, to Cesarea, he abode.

20. Now determining he was to war against the^{322,2} men of Tyre and Sidon. But with one accord they came to him, and having made a friend of Blastus

not his knocks; whereas &c., He ceased not to seek admission by, at stated times, knocking; hence &c., 322,1.

644,1. *Stop.* The Sense here is not, *The manner in which he did it*, which is the Literal Sense; but, *The fact that the thing was done*; hence the *Major Stop*. See Rule 184.

644,2. *The Lord brought him.* Literally, *Personally did what is stated*; whereas &c. *Passive, Caused him to be brought*; hence &c., 321.

644,3. *Stop.* The Sense here is not, *How the Lord brought him out of the prison, and said, declare to James &c.*, which is the Literal Sense; but as in the *Paraphrase*; hence &c., 321.

hat was in the chamber of the king, they were
 lesiring peace, because of the *fact*, their country to
 be nourished by the king's.

21. And Herod having clothed in royal apparel
 on a set day, sat on the throne, was making an
 oration unto them.

22. And the people was crying aloud, a voice of a
 God and not of man *it is*.

23. And immediately an angel of Jehovah smote
 him, for what things, he gave not the glory to the
 God, and eaten of worms having been, he died.

24. Then the word of the Lord was growing and
 being multiplied.

25. And Barnabas and Saul returned from Jerusa-

644,4. *Their Country.* Literally, *The country which belonged to them*; whereas &c., *The country to which they belonged*; hence &c., 321.

645. *The Herod on a set day.* Literally, *On a day regularly appointed*; whereas &c., *On a day by him specially appointed*; hence &c., 321.

646. *The people was crying aloud.* Literally, *Numbers of them gave utterance*; whereas &c., *The cry was uttered, and generally assented to by the people*; hence &c., 322,1.

647. *A voice of a God.* Literally, *A sound uttered by a God*; whereas &c., *An utterance instigated by a God*; hence &c., 321.

647,1. *And immediately an angel of Jehovah smote him.* Literally, *An actual existence caused him to be afflicted*; whereas &c., *God miraculously effected that end*; hence &c., 321.

648. *Then the word of the Lord was growing.* Literally, *His word was being increased*; whereas &c., *Mans' attention to it was increased*; hence &c., 322,1.

lem, having fulfilled the ministry, having taken with them John that was surnamed Mark.

CHAPTER XIII.

1. Now there were existing at Antioch, in that
649,1
 that is a church, prophets and teachers. Also the
 Barnabas, and Simeon that is called Niger, and
649,2
 Lucius the Cyrenian. And Manaen, educated after
649,3
 Herod the tetrach, and Saul.

2. And the spirit that is holy said after their
496
 having ministered to the Lord and fasted, separate
 indeed to me the Barnabas and Saul, for the work,
497,4
 which I have called on them to aid.

3. Then having fasted and prayed and laid the hands on them, they sent away *them*.

4. So then indeed they having been sent forth by
649,4
 the holy spirit, went down unto Sileucia. And from
 thence they sailed to Cyprus,

649. See Mark xvi. 1. Note 719.

649,1. *Stop.* The Sense here is not, *That Barnabas and Simeon were not prophets or teachers*, which the Literal Sense here requires they should not be; hence the *Major Stop*. See Rule 184.

649,2. *Stop.* The Sense here is not, *That those which follow this Stop were men of a like character with those that precede it*, which the Literal Sense requires they should be; hence the *Major Stop*. See Rule 184.

649,3. *Educated after Herod.* Literally, *Educated personally with Herod*; whereas &c., *Educated after the character of Herod's instruction*; hence &c., 321.

649,4. *Stop.* The Sense here is not, *That their sailing from*

5. and having come to Salamis, they were preaching the word of the God, in the synagogues of the Jews. And were making even John a minister.

6. And having gone through all the island, unto Paphos, they found a certain sorcerer, a false prophet, a Jew, to whom name Bar-jesus *was affixed*,

7. who was existing with the deputy of the country, Sergius Paulus, a prudent man, this *man* having called for Barnabas and Saul, desired to have heard the word of the God.

8. But Elymas the Sorcerer. For thus his name is when translated, ^{649,5} was withstanding them, seeking to have turned away the deputy, from the faith.

9. Then Saul the or *i e otherwise called* Paul having been filled with a spirit holy, having set his eyes on him,

10. said, O full of all subtlety and all mischief, O son of a devil, O enemy of all righteousness, thou wilt not cease, perverting the ways of the Lord that are right,

Cyprus was immediately directed by the Holy Spirit, which is the Literal Sense; hence the Major Stop. See Rule 184.

649,5. *But Elymas the Sorcerer was withstanding them. Literally, Personally resisting them; whereas &c., Resisting their doctrine; hence &c., 321.*

11. and now behold a hand of Jehovah, upon thee,
 for ^{649,6}blind thou shalt be. Not seeing the sun, for a

 time. And immediately a mist or darkness fell, and
 going about, he was seeking leadings by the hand.^{497,4}

12. Then the deputy having beheld that that had
 been done, believed, being astonished at the doctrine
 of the Lord.

13. Then they that were of Paul's *company* having
 been loosed from the Paphos, came to Perga of the
 Pamphylia. But John having departed from them,
 he returned to Jerusalem.

14. And they having departed from the Perga,
 came to the Pisidia Antioch, and having entered into
 the synagogue the day of the sabbaths, they sat down.

15. And after the reading of the law and the pro-
 phets, the rulers of the synagogue sent unto them,
 saying, men, brethren, ^{322,2}if any word of exhortation is

 with you, for the people, say on.

16. Then Paul having stood up and beckoned with
 the hand, said, men, Israelites, and ye that fear the
 God, give audience,

649,6. *Blind thou shalt be.* Literally, *Absolutely what is stated ;*
 whereas &c., *As we find from the Context that it was only for a*
time he was not to see ; hence &c., 321.

17. the God of the people of the Israel chose our
 fathers, and exalted the people, in the *i e their being*
 sojourner in land of Egypt, as with arm of exalta-
 tion, he brought them, out of it,

18. though about space of forty years, he bore
 with their manners, in the wilderness,

19. he having destroyed seven nations, in land of
 Canaan, divided their land,

20. about four hundred and fifty years, indeed after
 these things, he gave judges, until Samuel the prophet,

21. afterward they desired a king, and the God
 gave to them the Saul a son of Cis, a man, out of
 tribe of Benjamin, forty years,

22. and having removed him, he raised up the
 David unto them, for a king, for whom also he spoke,
 having witnessed, I found David that is of the Jesse,
 after my heart, who shall fulfil all my will,

23, 24. of this man the God, of the seed; according
 to promise, raised to the Israel a Saviour Jesus, after

650. *The God of this people chose.* Literally, *Arbitrarily selected*; whereas &c., *Was pleased to favour*; hence &c., 322, 1.

651. *And exalted the people.* Literally, *To attain the rank of a sojourner*; whereas &c., *He exalted them, through what they effected, they being but sojourners*; hence &c., 321.

651, 1. *The God gave to them.* Literally, *Personally installed*; whereas &c., *Instructed them to choose*; hence &c., 321.

John's having preached, before first of his coming, a baptism of repentance to all the people of Israel.

25. And as John was fulfilling the course, he said,
⁶⁵² what ye think me to be, I ^{322,2} am not, but behold he
 ^{322,2} cometh after me, of whom worthy I am not the shoes

 of the feet to have unloosed,

26. men, brethren, sons of stock of Abraham that
 among you are in fear of the God, the word of this
⁶⁵³ salvation was sent to you.

27. For they that dwell at Jerusalem, and their
 rulers, this *man* not having known even the voices of
 the prophets that was on every ³³³ sabbath being read,

 having fulfilled, they condemned,

28. and though having found ⁶⁵⁵ no cause of death,
 ⁶⁵⁶
 they desired Pilate him to have been slain.

29. And like they fulfilled all things that have
 been written concerning him, having taken down
 from the tree, they laid in a sepulchre.

652. *What ye think me to be.* Literally, *What description of animal creature you think me to be; whereas &c., What description of spiritual character you think me to be; hence &c., 321.*

653. *The word &c.* Literally, *You in particular; whereas &c., You who are of that class; hence &c., 321.*

655. *Having found no cause of death.* Literally, *Having no accusation against him; whereas &c., Nothing justly subjecting him to death; hence &c., 321.*

656. *Him to have been slain,* I imagine Literally means, *To slay him himself; hence &c., 321.*

30. But the God ⁶⁵⁷ raised him, from *the* dead,

31. who appeared on many days to those that came
up with him, from the Galilee, unto Jerusalem, who
witnesses of his are unto the people,

32. also we declare the glad tiding unto you that
that has been to the fathers a promise, that this the
God hath fulfilled to our children, having raised up
Jesus,

33. for so in the psalm that is second, it hath been
written, a son of me thou art, I this day have begot-
ten thee.

34. And that he raised him, from *the* dead, no
more being about to return *to it* for corruption.
Thus he hath said, assuredly I will give to you the
mercies of David that are sure,

657. *The God raised him.* Literally, *Personally did it*; whereas
&c., *Caused him to be raised*; hence &c., 322,1.

658. *We declare the glad tidings unto you.* Literally, *You in particular*; whereas &c. *General, Unto mankind through you*; hence &c., 321.

659. *That that has been to the Father a promise.* At the time the Apostle wrote all the Fathers of those he addressed had not regarded the glad tiding alone as a promise, some having realized the resurrection of Jesus; hence &c., 321.

659,1. *For so in the Psalm that is second.* I think it probable that this might mean, *Second in the Bible*; and that it may not be so, and that the Sense intended to be conveyed is, *Second in the book of Psalms*; hence &c., 321.

659,2. *Stop.* The Sense here is not, *That what succeeds this Stop is a necessary consequence*, which is the Literal Sense; but,

35. wherefore also in another *psalm*, he says, thou shalt not suffer thy holy *one* to have seen corruption.

36. For even David having served his own generation, he was caused to sleep by the will of the God, and was laid with his fathers, and so saw corruption.

37. But whom the God raised, saw not corruption.

38. Therefore known, exist to you, men, brethren, that by means of this *man*, a forgiveness of sins is declared unto you,

39. even from all things, of which ye were not able by law of Moses to have been justified, in this *man*, every one that believeth is declared just.

40. Therefore beware. There should not have come that that has been spoken in the prophets,

That it was a consequence that was incompatible with other arrangements than those specified in the context; hence the Major Stop. See Rule 184.

660. *Having served his own generation. Literally, Having benefitted them; whereas &c., Having laboured for their benefit; hence &c., 321.*

661. *He was caused to sleep by the will of the God. Literally implies, That man can be otherwise caused to sleep than by God's will; hence &c., 321.*

662. *Forgiveness of sins is declared unto you. Literally, You in particular; whereas &c. General, All men through you; hence &c. of the Pronoun.*

The Cause of the other *Disarrangement* is to shew, *That the preaching was not a specific declaration of what is stated, but, What is stated was an essential part of the Dispensation offered to them; hence &c., 321.*

662,1. *Every one that believeth is declared just. Literally, Believeth in any manner, even that he was justly put to death; whereas &c., Acceptably believeth his teaching; hence &c., 321.*

41. behold, the despisers, then wonder, then be
 moved out of sight *of them*, for a work I work in
 our days, a work which ye should not have believed,
 though any one should recount every particular to
 you.

42. Then they were esteeming worthy after their
 having departed on the next sabbath to have been
 spoken to them these words.

43. Even many of the Jews and of the religious
 proselytes after having been loosed from the con-
 gregation followed the Paul and the Barnabas, who
 speaking to them, were persuading them to continue
 in the grace of the God.

44. And almost all the city were come together to
 have heard the word of the God on the coming
 sabbath.

662,2. *For a work I work.* Literally, *I personally*; whereas
 he, *I caused to be worked.* The Father worketh hitherto, now I
 work; hence &c., 321.

662,3. *Stop.* The Sense here is not, *Were persuading them to*
continue in the grace of God even to the coming sabbath; whereas
 the Sense is as in the Paraphrase; hence the *Major Stop*. See
 Rule 184.

663. *Almost all the City were come together.* Literally, *Even*
the women and children; whereas &c. I conceive, *Is restricted to*
the men; hence &c., 322,1.

663,1. *To have heard the word of the God on the coming sabbath.*
 Literally, *They assembled on the day specified with the object of*

45. Then the Jews having beheld the multitudes, they were filled with envy, and spake against the ^{663,2} things that are spoken by Paul, blaspheming. ^{663,3}

46. Then the Paul and the Barnabas having waxed ^{322,2} bold, said, necessary it was to you first to have been ⁶⁶⁴ spoken the word of the God, seeing ye put away it, ^{664,1} and so judge yourselves not worthy of the everlasting ^{497,3} life. Behold we are turned to the Gentiles. ⁶⁶⁴

47. For so the Lord hath been commanding to us, ⁶⁶⁵ I have set thee, as a light of the Gentiles in respect of that thou shouldst be for salvation, unto end of the earth.

48. For the Gentiles hearing *this*, they were re-

hearing God's word; whereas &c., They assembled on that day to hear the Apostles who did preach to them the word of God; hence &c., 321.

^{663,2} *Spake against the things that are spoken by Paul. Literally, Against Paul's utterance; whereas &c., Against the subjects which Paul advocated; hence &c., 321.*

^{663,3} *Stop. The Sense here is not, That in consequence of the Jews conduct Paul and Barnabas waxed bold, which is the Literal Sense; but, That each of the particulars specified were facts independent of the other; hence the Major Stop. See Rule 184.*

⁶⁶⁴ *It was to you. Literally, You in particular; whereas &c. General, You who are Jews; hence &c., 321.*

^{664,1} *And so judge yourselves not worthy. Literally, Actually do what is stated; whereas &c. Passive, In effect ye do so judge; hence &c., 321.*

⁶⁶⁵ *In respect of that thou shouldst be. Literally, Necessarily be what is stated; whereas &c., Thou mayest avail to that end; hence the Irregular Government. See Rule 381.*

oicing, and were glorifying the word of the God, and
 relieved, as many as ^{666,1} having been ordained unto life ^{322,2}
 eternal were *and shall so continue if faithful*.

49. For the word of the Lord was being published
 throughout all the region.

50. But the ⁶⁶⁶ Jews stirred up the devout women
 that were honorable, and the chief men of the city,
 and raised a persecution, against the Paul and Bar-
 nabas, and expelled them, out of the coasts.

51. Then the *apostles* having shaken off the dust
 of the feet, against them, came unto Iconium.

52. Notwithstanding the disciples were being filled
 with joy even of a spirit holy.

666. *Then the Jews stirred up.* Literally, *As a body they did it*; whereas &c., *Men that were Jews so acted*; hence &c., 322,1.

666,1. *And as many as having been ordained unto life eternal were.* The Sense of this must not be regarded as an *Absolute Ordaining* to eternal life, seeing that to express this Sense, the Perfect or Aorist Passive, according to circumstances, must have been employed, thus, *As many as were*, or, *Have been ordained unto eternal life*; but what is here expressed, is a Perfect Reality, imperfectly possessed, and this Sense is fully expressed by the use of the Aorist participle, and the Imperfect of the Auxiliary Verb, *The parties referred to were once, and if faithful, would continue to be in possession of a perfect title to eternal life, they having been ordained to it, if obedient to the prescriptions connected therewith.* See my Letter dated March 6th, 1860, to the Members of the Anglo Biblical Institute.

666,2. *Stop.* The Sense here is not, *Notwithstanding their coming*, which is the Literal Sense; but, *Notwithstanding their persecution*; hence the *Major Stop*. See Rule 184.

667. *The disciples were being filled.* Literally, *The disciples*

CHAPTER XIV.

1. And it came to pass in Iconium, at the *it i e*
same time, to have entered them, into the synagogue
 of the Jews, and to have spoken so as Jews and also
 Grecks to have believed, a great multitude.

2. But Jews that believed not stirred up and evil
 affected the souls of the Gentiles, against the
 brethren.

3. Therefore indeed a long time they abode,
 speaking boldly in the Lord that gives testimony
 unto the word of his grace by granting signs and
 wonders to be done by means of their hands.

4. And the multitude of the city was divided, as
 the *people* indeed there were existing with the Jews.
 And the *people there were* with the apostles.

5. And so an assault by the Gentiles and also by
 Jews came to pass, with their rulers, to have insulted
 and stoned them,

Paul and Barnabas; whereas &c., The disciples of the Christian Church; hence &c., 322,1.

668. *So as Jews and also Gentiles to have believed. Literally, To have necessarily caused their belief; whereas &c., So as to have been the means of leading them to believe; hence &c., 321.*

668,1. *But Jews that believed not stirred up. Literally, That had not faith; whereas &c., That believed not the Apostles teaching; hence &c., 321.*

6. *they* having been informed of *it*, they fled unto the cities of the Lycaonia, Lystra, and Derbe, and the surrounding country,

7. and there preaching the gospel they were existing,

8. and a certain impotent man, at Lystra, in the feet was sitting, a cripple, from his mother's womb, who never walked,

9. this *man* was hearing the Paul speaking, who having stedfastly beheld him and perceived, that he has faith in respect of that he should have been healed,

10. he said with a loud voice, stand on thy feet upright, then he was leaping and walking.

11. And the people having beheld, what Paul had done, they lifted up their voice in the speech of Lycaonia, saying, the Gods having been assimilated with men descended to us.

669. *In respect of that &c.* Literally, *He believed that he should be healed; whereas &c., He believed in God's power to effect what he thought best; hence the Peculiar Government.* See Rule 381.

670. *Stop.* The Sense here is not, *That in consequence of Paul's speaking the people beheld*, which is the Literal Sense; hence the *Major Stop.* See Rule 184.

670,1. *What the Paul had done.* Literally, *By his own natural*

12. And they were calling the indeed Barnabas,
 Jupiter. And the Paul, ^{670,4}Mercurius. Since indeed
^{322,2}the governor of the word he was. ^{670,5}

13. Then the Priest of the Jupiter that exists
 before the city, ⁶⁷¹having brought oxen and garlands
 unto the gates, with the people, he was desiring to
 do sacrifice.

14. But the apostles Barnabas and Paul having
 heard, having rent their own clothes, they ran in
 among the people, crying out,

15. and saying, men, why these things do ye, even
 we subject to like infirmities exist to you, men
 preaching the glad tidings to you, from these things

powers; whereas &c., By super-natural assistance, that is, by what God had done by him; hence &c., 321.

670,2. Had the *Arrangement* been *Regular* the Sense conveyed would have been, *The Gods having been assimilated, descended to men; whereas as in the Paraphrase; hence &c., 321.*

670,3. *Stop.* The Sense here is not, *And they the Gods were calling &c.*; hence the *Major Stop.* See Rule 184.

670,4. *Stop.* The Sense here is not, *That the people applied to the Apostles the names specified, because of the fact stated, which is the Literal Sense; but, They applied these names to them, which the author of the Acts, on account of the fact stated, judged they had selected for the reason specified; hence the Major Stop.* See Rule 184.

670,5. *Stop.* The Sense here is not, *That they called Paul Mercurius, because he was the chief speaker and the priest of Jupiter &c.*, which is the Literal Sense; hence the *Major Stop.* See Rule 184.

671. *Having brought oxen &c.* Literally, *Because he had brought them; whereas &c., That the priests brought oxen &c. and desired to offer sacrifice; hence &c., 321.*

that are vain, to turn to a living God, who made the heaven, and the earth, and the sea, and all things that are in them,

16. who, in generations that have been past, suffered all the nations to walk in their own ways,

17. yet verily he left him not without witness⁶⁷²
by doing good from heaven, giving rain to us, and
fruitful seasons, filling with food and gladness our
hearts,

18. even these things saying.^{673,1} Scarcely they re-
strained the people in respect of that they should⁶⁷⁴
not sacrifice to them.

19. Then Jews arrived from Antioch and Iconium,^{674,1}
and having persuaded the people, and stoned the Paul,
they were drawing him out of the city, having sup-
posed him to have died.

672. *He left not without a witness himself.* Literally, *Something actually to attest*; whereas &c., *That which is able to demonstrate*; hence &c., 321.

673. *Giving rain to us.* Literally, *Us in particular*; whereas &c. *General, To mankind*; hence &c., 321.

673,1. *Stop.* The Sense here is not, *They restrained them*, which is the Literal Sense; but, *Their statements restrained them*; hence the *Major Stop*. See Rule 184.

674. *In respect of that &c.* Literally, *Restrained the people from personally sacrificing to them*; whereas &c., *Restrained the people from sanctioning the priests doing so*; hence the *Peculiar Government*. See Rule 381.

674,1. *Then Jews came.* Literally I conceive, *They came with*

20. But having risen up after the disciples having
⁴⁹⁸.....
 surrounded him, he came into the city, and departed
⁶⁷⁵.....^{678.1}.....
 for the next day, with the Barnabas, to Derbe.

21. And having preached the gospel to that city,
 and taught many, they returned again to the Lystra,
 and to Iconium, and Antioch,

22. confirming the souls of the disciples, exhort-
 ing to continue in the faith, as that through many
 tribulations, it is necessary for us to have entered
 into the kingdom of the God.

23. And having ordained to them as a church,
 presbyters, *they* having prayed with fastings, they
 commended them to the Lord, on whom, they had
 believed,

24. and having passed through the Pisidia, they
 came to the Pamphylia,

25. and having preached in Perga the word, they
 went down into Attalia,

the authority of, or as professing to be Jews; whereas &c. I conceive, Men came who happened to be Jews; hence &c., 321.

675. *They departed for the next day. Literally, They departed on the next day; whereas &c., They departed to remain away the next day; hence &c., 321.*

675.1. *Stop.* The Sense here is not, *And the Jews that arrived from Antioch (verse 19) having preached the gospel &c.*, which I conceive is the Literal Sense; hence the *Major Stop*. See Rule 184.

26. and from thence they sailed to Antioch.^{675,2}
 Where having been delivered by the grace of the^{322,2}
 God they were, on account of the work, which they
 fulfilled.

27. And having come and gathered together the
 church, they rehearsed, whatsoever the God did by^{675,3}
 means of them, even how he opened to the Gentiles
 a door by faith.

28. And they abode time not a little, with the
 disciples,

CHAPTER XV.

1. then certain having come down from the Judea,
 were teaching the brethren, that unless ye should
 have been circumcised after the manner of the Moses,
 ye are not able to have been saved.

2. Then they determined to embark Paul and
 Barnabas and certain others, of them, after having⁴⁹⁵
 dissention and disputation not small by the Paul and
 the Barnabas with them, for the apostles and pres-
 byters, at Jerusalem, concerning this matter.

675,2. *Stop.* The Sense I conceive here is not, *From thence*
having been delivered, which is the Literal Sense; but, *Wherefore*;
 hence the *Major Stop*. See Rule 184.

675,3. *Whatsoever the God did.* Literally, *Personally effected*;
 wherens &c., *Empowered them to do*; hence &c., 321.

3. So then indeed the *men* having been brought on their way by the church were passing through the indeed Phenice and Samaria, declaring the conversion of the Gentiles, and so were causing great joy to all the brethren.

4. And they having come to Jerusalem were received of the church, and of the apostles, and of the presbyters.^{675,4} And they declared, how many things the God did by them.

5. Then certain of those that are of the sect of the Pharisees arose, having believed, saying, that it is necessary to circumcise them.^{675,5} And to command to^{675,6} keep the law of Moses.

6. So the apostles and the presbyters were assembled together to have considered concerning this declaration.

7. Then Peter having arisen after much disputing⁴⁹⁵ ³³³

675,4. *Stop.* The Sense here is not, *And they the presbyters declared*, which is the Literal Sense; but, *They Paul and Barnabas &c.*; hence the *Major Stop*. See Rule 184.

675,5. *Stop.* The *Major Stop* here marks, *That what precedes and succeeds it, was not one Proposition*; but, *Two distinct and separate ones*; hence the *Major Stop*. See Rule 170.

675,6. *Stop.* The Sense here is not, *That the Apostles and Presbyters were assembled at the same time the declaration was made*, which the Literal Sense implies; but, *That they were so in consequence of the declaration*; hence the *Major Stop*. See Rule 184.

having, he said to them, men, brethren, ye know,

 that in days ancient, as to you, the God chose by
 means of my mouth the Gentiles⁶⁷⁶ to have heard the

 word of the gospel, and to have believed,

8. And he God that knows the heart bore witness
 to them, having given the spirit that is holy as even
 to us,

9. and nothing he made different between us and
 also them in the faith, *he* having purified their
 hearts.

10. Therefore now why tempt ye the God to have
 put a yoke, on the necks of the disciples, which
 neither our fathers or we were able to have borne,

11. for by means of the grace of the Lord Jesus,
 we trust to have been saved, after which manner,
 even they.

12. Then all the multitude kept silence, and were
 giving audience to Barnabas and Paul's declaring,
 what signs and wonders the God did among the

 Gentiles, by means of them.

676. *God chose the Gentiles to have heard. Literally, All the Gentiles; whereas &c., Men that are Gentiles; hence &c., 321.*

677. *Then James answered &c. Literally, Barnabas and Paul; whereas &c., The multitude; hence &c., 321.*

13. Then James answered after the *act* them to
⁶⁷⁷ have been silent, saying, men, brethren, hear me,

14. Simon declared. How first the God shewed
⁶⁷⁸ kindness to have taken out of Gentiles a people for
⁶⁷⁹ his name,

15. and to this the words of the prophets agree.
^{497,2}
 As it hath been written,

16. after these things, I will return and will build
 again the tabernacle of David that hath fallen down,
 and that that hath been ruins of it I will build again,
 and will raise up it,

17. that perhaps the residue of the men should
 have sought after the Lord, even all the Gentiles, *the*
men on whom, my name hath been called on them,
 Jehovah says, doing these things,

18. known, from eternity,

19. wherefore I judge not to trouble those that
^{679,1} turn of the Gentiles to the God,

678. *Simon declared. Literally, Originally unfolded; whereas &c., He has rehearsed; hence &c., 322,1.*

679. *How first the God shewed kindness. Literally, His first instance of kindness; whereas &c., How before the thing was effected he shewed kindness; hence &c., 322,1.*

679,1. *Those that turn of the Gentiles, Literally implies, That those that are not Gentiles might turn, which is impossible; hence &c., 321.*

20. but to have written to them in respect of that
⁶⁸⁰ they should abstain from the pollutions of the *i e*

connected with idols, even the fornication, or of
 strangled *offerings*, or of the blood *shed offerings*.

21. For Moses, from ancient times, in a city, hath
⁶⁸¹ those that preach him, in the synagogues, on every
⁸³³^{497,4}
 sabbath, *he* being read.

22. At that time it pleased the apostles and the
 presbyters, with all the church, *they* having chosen
 men, from them, to have sent to Antioch, with the
 Paul and Barnabas, Judas that is called Barsabas,
 and Silas, chief men, among the brethren,

23. the apostles, and the brethren presbyters hav-
 ing written on account of their assistance to those
 that are at the Antioch, and Syria, and Cilicia,
 brethren that are of Gentiles to rejoice.

24. Forasmuch as we heard, that certain, from us,
 troubled you with words, subverting your souls, to
 whom we gave no charge,

680. *In respect of that &c.* Literally, *A stopping of something they were in the habit of doing; whereas &c., A prohibition against the doing of the thing specified; hence the Peculiar Government.* See Rule 381.

681. *Hath those that preach him.* Literally, *Preach him personally; whereas &c., Preach what he hath delivered; hence &c., 321.*

25. it seemed good to us having been assembled, with one accord having chosen men to have sent to you, with our beloved Barnabas and Paul,

26. men having hazarded their lives, for the name of our Lord Jesus Christ.

27. Hence we have sent Judas and Silas, and them, with a command, declaring the same things.

28. For it seemed good to the Spirit that is holy and to us, no more to be placed on you, a burden, than these things that are necessary,

29. to abstain from things offered to idols, even blood *offerings*, or strangled *offerings*, or fornication, from which, keeping yourselves. ^{681,1} Well ye shall do, farewell.

30. So then indeed they that had been sent away came down to Antioch, and having gathered together the multitude, they delivered the epistle.

31. Then they having read were rejoiced by the consolation *it contained*,

32. Judas and also Silas indeed themselves prophets being in much reputation, they comforted the brethren, and confirmed.

681,1. *Stop.* The Sense here is not, *Well in all cases*, which is

33. And having tarried a space, they were let go in peace, from the brethren, to those that had sent them.

34 and 35. Now Paul and Barnabas continued in Antioch, teaching and preaching with also many others the word of the Lord.

36. And after some days, Paul said unto Barnabas, having returned indeed, we should have inspected the brethren, in every city, in which, we preached the word of the Lord. How they do.

37. And Barnabas was determining to have taken even the John that is surnamed Mark.

38. But Paul was esteeming him that departed from them, at Pamphylia, and went not with them, to the work. Not to choose as a companion this man.

39. And a contention was so as to have separated

the Literal Sense; but, *Well in relation to the matters referred to; hence the Major Stop.* See Rule 184.

681,2. *Now Paul and Barnabas continued in Antioch. Literally, They never left it; whereas &c., It was their permanent abode; hence &c., 322,1.*

682,1. *Stop.* The Sense here is not, *The manner in which they act*, which is the Literal Sense; but, *The state in which their actions have placed them; hence the Major Stop.* See Rule 184.

683. *And Barnabas was determining. Literally, A decision made after speaking to Paul; whereas &c., A predilection existing before speaking, but acted on after so doing; hence &c., 322,1.*

them, from one another. ⁶⁸⁴ Even the Barnabas having taken the Mark to have sailed unto Cyprus.

40. And Paul having chosen Silas, he departed, having been delivered by the grace of the God, on account of the brethren.

41. And was going through the Syria and the Cilicia, confirming the churches.

CHAPTER XVI.

1. And he came even to Derbe and to Lystra, and behold a certain disciple was existing there by name Timotheus, a son of a Jewess woman of belief. But of a Greek father,

2. who was being well reported of by those that were in Lystra and Iconium brethren,

3. this *man* the Paul wished with him to have gone forth, and having taken, he circumcised him on account of the Jews that were in those quarters. For all had known, that a Greek ^{684,1} his Father was.

4. Yet as they were going through the cities, they

684. *Stop.* What follows this *Stop* is a statement of an additional fact, and not a proof of any mental separation of the Apostles, which is the *Literal Sense*; hence the *Major Stop*. See Rule 184.

684,1 *That a Greek his father was.* Literally, *What is stated*; whereas &c., *That his father had for a long time not acknowledged the Jewish religion*; hence &c., 322,1.

were delivering to them to keep the decrees that had been ordained by the apostles and presbyters that were at Jerusalem.

5. And so the churches ^{684,2} were being established in the faith, and were increasing in the number of *their members*, after a day *i e daily*.

6. Now they passed over the Phrygian and Galatian region, having been forbidden by the Holy ⁴⁹² Spirit to have spoken the word, in the Asia.

7. And having come to the Mysia, they were assaying for the Bithynia to have been gone, but the spirit ^{684,3} after Jesus suffered not them.

8. So having passed by the Mysia, they came down to Troas.

9. And a vision, by night, appeared to the Paul, a certain man of Macedonia having stood there was, even praying him and saying, having come into Macedonia, help us.

10. And when the vision he saw. ^{685,1} Immediately

^{684,2} *And so the Churches were being established: Literally, Were being made stronger; whereas &c., Were being made more numerous; hence &c., 322,1.*

^{684,3} *But the spirit after Jesus suffered not them. Literally, Absolutely prevented their going; whereas &c. I conceive, Withheld sanction to their so doing; hence &c., 321.*

⁶⁸⁵ *A vision appeared to the Paul. Literally, It actively did what is stated; whereas &c. Passive, He imagined he beheld what he imagined; hence &c., 321.*

we endeavoured to have gone into Macedonia, concluding, that the God hath called us to have preached the gospel to them.

11. And having been loosed from Troas, we came with a straight course to Samothracia. And we came the next, to Neapolis,

12. and from thence to Philippi, which chief city colony of part of the Macedonia is. And we were in this the city, abiding certain days.

13. And we went the day of the sabbaths, out of the gate, by a river side, where we were accustoming prayer to be, and having sat down, we were speaking to women that were assembled,

14. and a certain woman by name Lydia, a seller of purple, of the city of Thyatira, worshipping the God, heard, of whom the Lord opened the heart to take heed to things that are spoken by Paul.

685,1. *Stop.* The Sense here is not, *That they rose up in the night after Paul had seen the vision, in order that they might depart,* which is the Literal Sense; but, *That they used the first proper opportunity for departing;* hence the *Major Stop.* See Rule 184.

685,2. *That the God hath called us.* Literally, *Us in particular;* whereas &c. I conceive *General, Hath pointed out the gospel to be preached to them;* hence &c., 321.

685,3. *Stop.* The Sense here is not, *And we came with a straight course the next,* which is the Literal Sense; hence the *Major Stop.* See Rule 184.

686. *We went the day of the sabbaths;* Literally would imply,

15. And when she was baptized, and her house, she besought saying, if ye have judged me faithful to the Lord to exist, having come into my house, abide, and she constrained us.

16. And it came to pass through going of us, unto the prayer house, a certain damsel having a divination spirit to have met us, which brought much gain⁶⁸⁷ to her masters, soothsaying,

17. she having followed Paul and us, was crying, saying, these the men servants of the God that is most high exist, who shew to you a way of salvation.

18. And this she was doing on ³²³many days. But Paul having been grieved, and turned towards the spirit, he said, I command thee, in the name of Jesus Christ, to have come out of her, and it came out in it the hour,

19. and her masters having seen, that the hope of their gain was gone, having caught the Paul and the Silas, they drew into the market place, unto the rulers,

That each sabbath they did so; whereas &c., That on one day that was a sabbath they so acted; hence &c., 321.

687. *Brought much gain. Literally, Placed it in their hands; whereas &c., Enabled them to obtain it; hence &c., 321.*

20. and having brought them to the magistrates,
 they said, these the men exceedingly trouble our city,
 Jews being,

21. and teach customs, which ³⁸² exist not lawful for
 us to receive, neither to observe Romans existing,

22. then the multitude rose up together against
 them, and the magistrates having rent off their
 clothes, ⁶⁸⁹ were commanding to smite.

23. And having laid on them many stripes, they
 cast into a prison, having charged the gaoler safely
 to keep them,

24. who having received such a charge, ⁶⁹¹ thrust them,
 into the inner prison, and made fast their feet, in
 the stock.

25. And at the midst of the night, Paul and Silas
 praying, they were singing praises to the God. And
 the prisoners were listening to them. ^{691,2}

688. *Our city.* Literally, *That which belongs to us; whereas &c., That which we dwell in; hence &c., 321.*

689. *Rent off their clothes.* Literally, *Their own clothes; whereas &c., The clothes of the apostles; hence &c., 321.*

690. *And having laid on them many stripes.* Literally, *Personally striped them; whereas &c., Caused them to receive stripes; hence &c., 321.*

691. *Who having received such a charge.* I think it probable, that this Literally implies, *That the gaoler was in the court and personally received the charge; whereas &c., That he was not in the court, but the charge was communicated to him; hence &c., 321.*

26. And suddenly an earthquake, great it was, as to have been shaken the foundations of the prison. And all doors were opened, and the bands ⁶⁹² of all were loosed.

27. And the keeper of the prison aroused from sleep having been, and having seen having been open the doors of the prison, having drawn the sword, he was about himself to kill, supposing to have fled the prisoners.

28. But Paul cried with a loud ³³³ voice, saying, nothing thou shouldst do to thyself evil. For all we exist here.

29. Then having called for lights, he sprang in, and trembling having come, he fell down before the Paul and Silas,

30. and having brought them out, he said, ⁶⁹³ Sirs what is it necessary for me to do, in order that I should have been saved.

691,1. *Made fast their feet.* Literally, *Permanently fixed them*; whereas &c., *Temporarily secured them*; hence &c., 321.

691,2. *And the prisoners were listening to them.* If regularly Arranged the Sense conveyed would have been, *And their prisoners were listening*; hence &c., 321.

692. *The bands of all.* Literally, *Of every one*; whereas &c., *Of every prisoner*; hence &c., 321.

The bands of all were loosed. Literally means, *They were released from every thing that bound them*; whereas &c., *They were released from all the prison bonds*; hence &c., 322,1

31. And the ⁴⁹⁴*apostles* said, believe on the Lord Jesus Christ, and thou and thy house shall be saved,

^{693,1}

32. then they spoke to him the word of the God, with all that were in his house,

33. and having taken them, in that the hour of the night, he washed because of the stripes, and was baptized, he and the all of his straightway.

⁶⁹⁴ ^{694,1}

34. And having brought them, into the house, he set a table, and rejoiced with all his house, having believed in the God.

35. And the ⁴⁹⁵magistrates sent the sergeants with the day having come, saying, let go those men.

36. Then the keeper of the prison told the words, to the Paul, that the magistrates have sent, in order that ye should have been departed. So now having gone out, depart in peace.

37. But the ⁶⁹⁵Paul said unto them, having beaten

693. *It is necessary for me.* Literally, *Me in particular*; whereas &c. *General, Any one*; hence &c., 321.

693,1. *And thou and thy house shall be saved.* Literally, *This shall be the result of thy belief*; whereas &c., *This result shall be realized by each of the parties specified that exercise belief*; hence &c., 321.

694. *The all of his.* Literally, *The whole of his own body*; whereas &c., *The whole of his family*; hence &c., 321.

694,1. *Stop.* The Sense here is not, *He having brought them, that is, all of his &c.*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

us openly, men uncondemned, being Romans, they
 cast into prison, and now secretly they thrust out us.
 But no, but they having come, bring forth us.

38. Then the sergeants told the magistrates these
 words. And they were frightened, having heard, that
 Romans they exist,

39. and having come, they besought them, and
 having brought out, they were desiring to have
 departed from the city.

40. Then having gone out of the prison, they came
 to the Lydia, and having seen, they comforted the
 brethren and departed.

CHAPTER XVII.

1. And having passed through the Amphipolis and
 the Appollonia, they came to the Thessalonica.
 Where a synagogue of the Jews was existing.

695. *But the Paul said unto them.* Literally, *Personally so addressed them*; whereas &c., *Sent to them a message to that effect*; hence &c., 322,1.

696. *They thrust out us.* Literally, *They effect that object*; whereas &c., *They desire to effect it*; hence &c., 321.

696,1. *Bring forth us.* Literally, *Personally leads us*; whereas &c., *Personally direct our release*; hence &c., 321.

697. *Then the sergeants told the magistrates.* Literally, *They personally addressed them*; whereas &c., *They caused them to understand*; hence &c., 321.

697,1 *Stop.* The Sense here is not, *They came to the Thessalonica where a synagogue of the Jews was*, which is the Literal

2. And according to the custom with the Paul, he went in unto them, and on three sabbaths, he reasoned with them, out of the scriptures,

3. opening and alleging, that it was necessary⁶⁹⁸
 for the Christ to have suffered and to have risen
 from the dead, and that this the Christ the Jesus is,^{322,2}
 whom I preach unto you,

4. and some of them believed, and were associated^{698,1}
 with the Paul and Silas. Also a great multitude of^{698,2}
 Greeks that adore. And not few of women that are
 chief.

5. But the Jews having been moved with envy, and having taken out of the market places some base men, and assembled a crowd, they were disturbing the city, and having assaulted the house of Jason, they were seeking them to have brought forth to the people.

Sense; but, *To Thessalonica, a place where a synagogue of the Jews of that region was; hence the Major Stop.* See Rule 184.

698. *That it is necessary for the Christ.* Literally, *Necessary in accordance to its own nature; whereas &c., Necessary in accordance with the Divine predictions; hence &c., 321.*

698,1. *Stop.* The Sense here is not, *Some of the Jews believed, even of Greeks and of women*, which is the Literal Sense; but, *Some of them believed, also of Greeks and of women*; hence the *Major Stop.* See Rule 184.

698,2. *Also a great multitude &c.* Literally, *Great under all*

6. But not having found them, they were drawing Jason and certain brethren, unto the rulers of the city, crying, that they that excited to sedition the world, these men indeed hither are come,

7. whom hath been received of Jason, yet all these men, contrary to the decrees of Cesar, do, affirming another king Jesus to exist.

8. So they disturbed the people, also the rulers hearing these things,

9. but they having taken the security of the Jason and of the others, they let go them.

10. Then the brethren immediately, on account of the night, sent away even the Paul and the Silas, unto Berea, who having come, unto the synagogue of the Jews, they had departed.

11. But these more noble than those that were in Thessalonica were existing, whosoever received the word, with all readiness, that is by day, searching the scriptures, whether these things may be so.

circumstances; whereas &c., Under the circumstances referred to in the Context; hence &c., 321.

698,3. *They that excited to sedition the world. Literally, They that have effected that end; whereas &c., They that seek to effect it; hence &c., 321.*

699. *Affirming another king Jesus to exist. Literally, To be living on earth; hence &c., 321.*

12. So indeed many, of them, believed even of the
 Greeks, not few women that were ^{699,2}honorable and

 men.

.....
 13. But when the Jews of the ^{699,1}Thessalonica knew,

 that even in the Berea, the word of the God was ^{699,2}

 preached by the Paul, they came thither also, stirring

 up and disturbing the people.

14. And immediately then the brethren sent away ⁷⁰⁰
 the Paul to go as far as to the sea. But they re-

 mained. ^{700,1} Even the Silas and the Timotheus there.

15. And they that conducted the Paul, brought
 unto Athens, and receiving a commandment, for the
 Silas and the Timotheus, in order that indeed quickly
 they should have come to him, they departed.

16. Though in the Athens by waiting for them by
 the Paul, his spirit was stirring in him by seeing full
 of idols existing the city.

699,1. *But when the Jews of the Thessalonica.* Literally, *Men of that country who were Jews; whereas &c., Jews that were in Thessalonica; hence &c., 321.*

699,2. *The word of the God was preached.* Literally, *A word personally commanded by God; whereas &c., That word which God appointed to be preached; hence &c., 321.*

700. *Sent away the Paul.* Literally, *Ordered him to depart; whereas &c., Advised him to go; hence &c., 321.*

700,1. *Stop.* The Sense here is not, *But they the brethren,* which is the Literal Sense; but, *Silas and Timotheus; hence the Major Stop.* See Rule 184.

17. Further indeed he was disputing in the synagogue with the Jews and the devout persons, and in the market, with ³³³every day, with those that came near by chance.

18. Then certain even of the Epicureans and Stoic ^{700,2}philosophers were encountering him, and some said, ⁴⁹⁶what perchance may this babbler be wishing to affirm. ²¹⁰And the men of the strange spirits said, thinketh he ²¹⁰an impeacher to exist, because he was preaching the ⁷⁰¹Jesus and the resurrection.

19. And having taken him, to the Areopagus hill, they led gently, saying, we are ready to know, what doctrine this new *thing* of thee being declared is.

20. For receiving certain strange things, thou bringest to our ears. Therefore we desire to have known, what it may be wishing these things to exist.

21. For all Athenians, and strangers that are sojourners, in nothing other, were spending their time but to tell something, or to hear a new thing.

700,2. *Then certain of the Epicureans &c.* Literally, *A band exclusively of them; whereas &c., A company in which there was a party of them; hence &c., 322,1.*

701. *Because he was preaching the Jesus.* Literally, *Because he was preaching the Jesus to be God; hence &c., 321.*

22. Then Paul having been established in midst of the Mars hill, said, men, Athenians, by all things, ^{701,1}
 I see that you greatly worship.

23. For passing by and beholding your devotions, I found even an altar, on which, there had inscription to an unknown God. Therefore whom not knowing, ye worship, this thing I declare unto you,

24. the God that made the world and all things that are in it, this *God* of heaven and earth, Lord being, not in temples made with hands, dwells,

25. neither by human hands, is served of any needing, he giving to all life, and breath, and the ^{701,2}
 all things.

26. And made through one all nations of men to dwell on ³²³every face of the earth, having defined times

 having been before appointed, and the bounds of their habitation,

701,1. *I see that you greatly worship.* Absolutely, *What is stated*; whereas &c., *In ordinary language such is the case*; hence &c., 321.

701,2. *Stop.* What follows this Stop does not establish the proposition immediately preceding it, which the *Literal Sense* requires it should do; but, *Has relation to a new proposition*; hence the *Major Stop*. See Rule 184.

27. to seek the God, if indeed truly they may have felt after him, or have found *him*, though indeed not far, from every one of us, being.

28. For by him, we live, and move, and have our being, as also certain that are of our poets have said.
^{701,3}
^{701,4}
⁷⁰²
 That even offspring we are of the God.

29. Therefore offspring being of the God, we ought
⁷⁰³
 not to think gold, or silver, or stone graven by art and device of man, the God to be like.

30. For verily the God having winked at the times
^{497,5}
 of the ignorance, he now announces to the men all everywhere to repent.

31. Because that he appointed a day, in which, he is about to judge the world, as to righteousness, by a

701,3. *By him.* This passage demonstrates the error of Modern Scholars in teaching, That *ev* may never be translated *By*. The Pronoun *We*, is here co-extensive with, *All men*. All men do not live *In* God, but All men do live *By* God; hence here, *ev* not merely may be, but must be translated *By*. The object of no Pronoun is to express any *Particular Description* of Sense, but to *Define the Character or Nature* of the relation of the sentence. Thus, whether what is treated of, is, The Author or the Agent; The Object or The Result; The Cause or the Effect; The Absolute or The Partial; The Primary or the Secondary &c. &c. &c.

701,4. *As certain that are of our prophets have said.* Had the Arrangement been *Regular*, the Sense conveyed would have been, *As certain have said of them that are our prophets*; hence &c., 321.

702. *Therefore offspring being of the God.* Literally, *Therefore being descended and not created by God*; hence &c., 321.

703. *The God having winked at &c.* Literally, *Wholly disregarded*; whereas &c., *In a measure passed over*; hence &c., 321.

man, whom he marked out to faith, having given assurance to all, having raised up him, from *the* dead.

32. Then *they* having heard of a resurrection of dead *persons*, the *men* ⁴⁹⁴ indeed were mocking. Yet ⁴⁹⁴ the *men* said, we will hear thee concerning this thing ^{497,2} even again.

33. Thus ⁷⁰⁴ the Paul departed from midst of them.

34. Howbeit some men having clave to him, they believed, among whom, *was* even Dionysius an Arcopagite, and a woman by name Damaris, and others, with them,

CHAPTER XVIII.

1. after these things, having departed from the Athens, he came to Corinth,

2. and having found a certain Jew by name Aquila, a native of Pontus by the genus, lately having come from the Italy, also Priscilla his wife, on account of the *act*, to have commanded to separate all the Jews, from the Rome, he came unto them even by the same craft to exist,

704. *In this position of affairs the Paul departed. Literally, He departed on that account; whereas &c., He departed, the affairs being in the state described; hence &c., 322,1.*

3. was abiding with them, as they were working.
322,2
 For tent-makers they were in the profession.

4. But he was reasoning in the synagogue, on
704,1
 each sabbath. And was persuading Jews and Greeks.

5. And when they were come from the Macedonia.
704,2
704,3 Also the Silas and the Timotheus, the Paul was hold-
704,4 ing fast to the word, testifying to the Jews Jesus the
322,2 Christ to be.

6. But having shaken the raiment after their op-
495
 posing and blaspheming, he said to them, your blood
 be on your heads, clean I am, from the now, unto the
 Gentiles, I will go,

7. and having departed thence, he entered into a
 house of some one by name Justus after worshipping
 the God, of whom the house was existing joining the
 synagogue.

8. And Crispus the chief ruler of the synagogue
705

704,1. *Stop.* The Sense here is not, *And was persuading Jews and Greeks on each Sabbath*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

704,2. *Stop.* The Sense here is not, *Even the Silas &c*, which is the Literal Sense; but, *As in the Paraphrase*; hence the *Major Stop*. See Rule 184.

704,3. *What.* I think this must be the Article.

704,4. *The Paul was holding fast to the word.* Literally, *He personally was doing so*; whereas &c., *He and those acting with him were doing so*; hence &c., 321.

believed in the Lord, with all his house, and many

 of the Corinthians hearing, they were believing and
 being baptized.

9. Then the Lord spake at night, through a vision,
 to the Paul. Be not afraid, but speak, yca hold not
 peace,

10. for I exist with thee, and no one shall set on
 thee in respect of that they ^{705,1} should have hurt thee,

^{322,2}.....
 for people is to me much, in this city.

11. And he remained a year and six months, teach-
 ing among them the word of the God.

12. Then the Jews made insurrection with one

 accord against the Paul after Gallios being deputy

 of the Achaia, and brought him, to the judgment

 seat,

13. saying, assuredly contrary to the law, this *man*
⁷⁰⁶.....
 persuadeth the men to worship the God.

14. Then the Gallio said to the Jews after the ⁴⁹⁵

706. *Believed in the Lord.* Literally, *In him personally*;
 whereas &c., *The doctrine he taught*; hence &c., 321.

705,1. *In respect of &c.* Literally, *Not to do thee any injury*;
 whereas &c., *Not take thy life*; hence the *Peculiar Government*.
 See Rule 381.

706. *This man persuadeth.* Literally, *Effected what is stated*;
 whereas &c., *Seeketh to do so*; hence &c., 321.

Paul's being about to open the mouth, if indeed any
^{322,2}.....
 wrong matter or wicked lewdness O Jews it was,

 according to promise, probably I should bear with
 you.

15. But if questions there exist concerning a record,
 or of names indeed after a law that is for you, ye
 shall look after it yourselves,^{746,1} I a judge of these things

 will not to exist,

16. and he drove them, from the judgment seat.

17. Then all having taken Sosthenes the chief
 ruler of the synagogue, they were beating him before
 the judgment seat, but none of these things was
 caring for by the Gallio.⁷⁰⁷.....

18. And the Paul, even now having tarried suffi-
 cient days with the brethren, having taken leave,
 he was sailing to the Syria, and with him, Priscilla
 and Aquila, having shorn in Cenchrea the head.
 Even he having a vow.

19. And they came to Ephesus, and he left them^{707,1}

706,1. *Ye shall look after it yourselves.* Literally, *Ye personally shall do so*; whereas &c., *Your own judges shall do so*; hence &c., 321.

707. *Was caring for by the Gallio.* Literally, *He in no way regarded*; whereas &c., *It moved not him to decree otherwise*; hence &c., 321.

after it. And having entered into the synagogue, he reasoned with the Jews.

20. Yet he consented not with desiring⁴⁹⁵ of them
 as to more time to have spent,

21. but having bade farewell, and said.⁷⁰⁸ Again I
 will return to you the God willing, he sailed from
 the Ephesus,

22. and having landed at Ccesarea, having gone
 up and saluted the church, he went down to Antioch,

23. and so having spent some time, he departed,
 going over in regular order the Galatian country and
 Phrygia, strengthening all the disciples.

24. And a certain Jew Apollos by name, an Alex-
 andrian by the genus, an eloquent man, came to
 Ephesus, mighty being in the scriptures,

25. this *man* having been instructed^{322,2} in the way of
 Jehovah was, and being fervent in the spirit. Even
 was speaking and teaching diligently the things
 that exist concerning the Jesus, knowing only the
 baptism of John.^{708,1}

707,1. *And left them there.* Literally, *He personally placed them*; whereas &c., *They there separated*; hence &c., 321.

708. *Stop.* The Sense here is not, *A second time I will return*, which is the Literal Sense; but, *I will return and so be here again, or a second time*; hence the *Major Stop*. See Rule 184.

26. And this *man* began to speak boldly in the synagogue. And Priscilla and Aquila having heard him, they took him, and more perfectly to him they expounded the way of the God.

27. Then the brethren having written after his
⁴⁹⁵
 wishing to have passed into the Achaia, they ex-

 hortcd the disciples to have received him, who
 having come, helped much them that had believed
 through the grace *vouchsafed to them*.

28. For mightily the Jews, he was convincing in public, shewing by means of the scriptures to be existing the Christ, Jesus.

CHAPTER XIX.

1. And it came to pass at the *time* the Apollos to be existing at Corinth, Paul having passed through the upper coasts to have come into Ephesus, and having found certain disciples.
⁷⁰⁹

2. Then he said unto them, whether a spirit holy
²¹⁰
 received ye, having believed. And the *men said* unto
⁴⁹⁴

708,1. *Stop.* The Sense here is not, *That he commenced habitually to do so*, which is the *Literal Sense*; but, *That on a single occasion he did it*; hence the *Major Stop*. See Rule 181.

709. *Stop.* The Sense here is not, *Because having found, then he said*; hence the *Major Stop*. See Rule 184.

him, even not whether a spirit ⁷¹⁰ holy exists, we
^{710,1} heard.

3. Then he said. Then unto what were ye baptized. And the ⁴⁹⁴ *men* said, unto the John's ^{710,2} baptism.

4. Then Paul said, John baptized a baptism after ^{710,2}
^{710,3} repentance, speaking to the people, concerning him
 that cometh after him, in order that they should
 have believed, this is, concerning the Jesus.

5. Then having heard, they were baptized in the
 name of the Lord Jesus,

6. and the spirit that is holy came on them after ⁴⁹⁵
 the Paul having laid on them hands. ^{710,4} And they
 were speaking with tongues and prophesying.

7. And the ^{322,2} all men were about twelve.

8. And having gone into the synagogue, he was
 speaking boldly for three months, disputing and per-
 suading concerning the kingdom of the God.

710. *Whether a spirit holy exists.* Literally, *Has existence any
 where; whereas &c., Is vouchsafed to man; hence &c., 322,1.*

710,1. *Stop.* I think it probable, that what follows this *Stop*,
 did not immediately follow that which is recorded immediately
 before it; hence the *Major Stop* here. See Rule 184.

710,2. *John's Baptism.* Literally, *That which belonged to him;*
whereas &c., That which was preached by him; hence &c., 321.

710,3. *Speaking to the people.* Literally, *To them; whereas &c.,*
To mankind through them; hence &c., 321,

710,4. *Stop.* This does not mean, *That speaking with tongues*

9. But as some were ^{710,5}being hardened and un-
believing, speaking evil of the way, before the mul-
titude, having withdrawn from them, he separated
the disciples, by day, disputing in the school of
Tyrannus.

10. And this he continued for two years, so as all
that dwell in the Asia to have heard the word of the
Lord, Jews and also Grecks. ^{710,6}

11. And the God was working ⁷¹¹miracles, not
those that happened, by means of the hands of
Paul,

12. for even to those that are weak to be carried
away from his body handkerchiefs or aprons, and so
to be dismissed from them the diseases. ^{711,1} Also the
spirits that are evil to go forth.

was a necessary consequence, which is the Literal Sense; but, That in that case it did attend; hence the Major Stop. See Rule 184.

710,5. And as some were being hardened. This Literally implies, An effect produced on an individual; whereas &c. I conceive, Has relation to the effect that the Individual himself produces; hence &c., 322,1.

710,6. Stop. The Sense here is not, All to have heard the word of the Lord, as the God was working &c.; hence the Major Stop. See Rule 184.

711. The God was working. Literally, Personally effecting; whereas &c. Passive, Causing miracles to be wrought; hence &c., 321.

711,1. Stop. The Sense here is not, That from every diseased person the spirit that is evil went, which is the Literal Sense; but,

13. Then certain even of the vagabonds, Jews, exorcists, took to call over them that have the spirits that are evil, the name of the Lord Jesus, saying, I adjure you by the Jesus, whom Paul preached.

14. And there were existing of one Sceva a Jew, a chief priest, seven sons this thing doing.

15. And the spirit that is evil having answered, he said unto them, I know the indeed Jesus, and I know ⁷¹² Paul. But ye, who are ye,

16. and the man leaping on them, in whom, the spirit that is evil was existing, it having overcome both, it prevailed against them, so as they naked and wounded to have fled out of that house.

17. And this thing was known to all Jews and also Greeks that dwelt at the Ephesus, and fear fell on ³³³ them all, so the name of the Lord Jesus was being ^{712,1} magnified.

18. Even many of them that had believed were ^{712,2} coming, confessing and publishing their deeds.

Only from those that were afflicted with that malady; hence the Major Stop. See Rule 184.

712. *I know the indeed Jesus.* Literally I conceive, I recognise his authority; whereas &c., I am aware that he claims authority; hence &c., 321.

712,1. *Stop.* The Sense here is not, *And fear fell on them all,*

19. And many of them that ⁷¹³used the curious arts,
 bringing together the books, they were burning *them*
 before all, and they counted the price of them, and
 found of silver fifty thousand ^{497,1}*pieces*.

20. Thus through power from the Lord, ⁷¹⁴the word
 was increasing and prevailing.

21. And after these things were ended, the Paul
 purposed in the spirit, having passed through the
 Macedonia and the Achaia, to have gone to Jeru-
 salem, saying, verily after the *act* to have been me
 there, it is necessary for me even Rome to have
 seen.

22. And having sent into the Macedonia two of
 them that minister to him, Timotheus and Erastus,
 he himself stayed a time, in the Asia.

23. And there arose at that time, a stir not small,
 concerning the way.

so the name of the Lord Jesus was magnified, and many &c., which is the Literal Sense; but, As in the Paraphrase; hence the Major Stop. See Rule 184.

712,2. Even many of them &c. Literally, Them on whom the fear fell; whereas &c., Them who practised evil arts; hence &c., 321.

713. That used curious arts. Literally, Things deservedly so called; hence &c., 321.

714. The word was increasing. Literally, Its power &c. was enlarged; whereas &c., Man's acceptance of it was increased; hence &c., 322,1.

24. For a certain Demetrius by name, a silver-smith, making shrines for Diana, was bringing to the craftsmen not small ³³³ gain,

25. whom having called together with also those that are of the like occupation, he said, men ye know that by this the craft, the wealth ^{322,2} is to us,

26. and ye see and hear, that not alone through Ephesus, but almost through all the Asia, this Paul ³³³ having persuaded, he turned away much people, ^{322,2} saying, that not Gods they that are made by means ^{714,1} of hands are.

27. So that not only this the occupation ^{714,2} is in danger to us, into disgrace to have come, but also ⁷¹⁵ the temple of the great goddess Diana, as nothing, ^{715,1} to have been reckoned. And to be about even to be destroyed her magnificence, which all Asia and the world worships.

714,1. *That are made by means of hands.* Literally, *That are made Gods*; whereas &c., *That are made to exist*; hence &c., 321.

714,2. *This the occupation is in danger to us.* Literally, *By us*; hence &c., 322,1.

715. *The temple of the great goddess Diana.* Literally, *The temple that was her property*; whereas &c., *The temple dedicated to her worship*; hence &c., 321.

715,1. *Stop.* The results proceeding this Stop are connected with immediate action, What succeeds it, is a result that will ultimately be arrived at; hence the *Major Stop*. See Rule 170.

28. Then they having heard and become full of wrath were crying out, saying, great *is* the Diana of the Ephesians,

29. and the city was filled with the confusion.⁷¹⁶ And rushed with one accord into the theatre, having caught Gaius and Aristarchus Macedonians, companions in travel of Paul.

30. But the disciples were not suffering him⁴⁹⁵ after Paul's determining to have entered in unto the people.

31. Though certain even of the chief of Asia,^{716,1} friends being to him, having sent to him, they were^c desiring not to have ventured himself, into the theatre.

32. Because indeed others another thing were crying. For the assembly having been confused were existing, and the more *part* had not knowledge⁷¹⁷ for what cause, they had come together.

716. *Stop.* The Sense here is not, *That the whole city rushed into the theatre*, which is the Literal Sense; but, *That numbers of it did so*; hence the *Major Stop*. See Rule 184.

716,1. *Friends being to him.* Literally, *His personal acquaintance*; whereas &c., *Feeling kindly toward him*; hence &c., 321.

717. *The more part had not knowledge.* Literally, *They had no conception*; whereas &c., *They did not know the real cause*; hence &c., 322,1.

33. Then out of the multitude, they together brought Alexander by putting forward him of the Jews. And the Alexander having beckoned with the hand, he was desiring to plead to the people.

34. But having known, that a Jew he exists,
^{717,1}
 one voice there was, from all, about for two hours of
 crying out, great the Diana of *the* Ephesians is, great
 the Diana of *the* Ephesians is.

35. And the town clerk having appeased the
^{717,2}
 people says, men, Ephesians, for who exists of men,
 who knoweth not the city of ⁷¹⁸*the* Ephesians a guardian
 existing of the great Diana, even of the image that
 fell down from Jupiter.

36. Therefore it necessary exists for you having
 been appeased to be, and nothing rashly to do after
 i e as incontrovertible being these things.

37. For ye brought hither these men, neither

717,1. *One voice there was.* Literally, *One individual cried out*; whereas &c., *Numerous utterances were united in one sound*; hence &c., 321.

717,2. *And the town clerk having appeased the people.* Had the *Arrangement* been Regular the Sense conveyed would have been to this effect, *And Alexander was desiring to plead to the people, and says, the town clerk having appeased the people*; hence &c., 322,1.

718. *The city of the Ephesians.* Literally, *The city belonging to the Ephesians*; whereas &c., *The chief city in which the Ephesians dwell*; hence &c., 321.

robbers of churches, nor blasphemers of our goddess.

38. Therefore indeed if Demetrius, and the crafts-
718,1 men with him, hold to a charge, idlers they are
718,2 322,2 arresting, then supreme governors there are, implead
 one another.

39. Or if anything beyond ye enquire, by the lawful church, it shall be determined.

40. For indeed we are in danger to be indicted for uproar, of the day, by no cause existing, by which, we shall be able to have given an account, of this concourse, and these things having spoken, he dismissed the church.

CHAPTER XX.

1. And the Paul having sent for the disciples and
495 exhorted after the to have caused to cease the uproar,
 having embraced *them*, he departed to have been
 gone into Macedonia.

2. And having gone over those parts, and having given them much exhortation, he came into the
719 Greece.

718,1. *And the craftsmen with him.* Literally, *Personally present with him*; whereas &c., *That are of his opinion*; hence &c., 321.

3. And having abode three months by a lying in wait having happened to him of the Jews, being about to sail into the Syria, it was of design in respect of that he should return through Macedonia.

4. And there was accompanying him, Sopater of red *i e* of colour, a Berean, and Aristarcus and Secundus of Thessalonians; and Gaius a Derbean, and Timothy. And Asians, Tychicus and Trophimus.

5. But these having gone before, they were tarrying for us, at Troas.

6. And we sailed away after the days of the unleavened bread, from Philippi, and came unto them, to the Troas, in five days, where we abode seven days.

7. And on the *day numbered* one after the sabbaths, the Paul was preaching to them after our

718,2. *Arresting*. I have no direct authority for this reading.

719. *Stop*. I think it probable that the Sense here is not, *That he abode wholly three months in Greece*, which is the Literal Sense; but, *That he did not finally quit Greece for three months*; hence the *Major Stop*. See Rule 184.

720. *In respect of that &c.* Literally, *That he personally should so return*; whereas &c., *That that district should receive an apostolic visit*; hence the *Peculiar Government*. See Rule 381.

720,1. *Anstarchus and Secundus of Thessalonians*. I think it

having been assembled to have broken bread, being

 about to depart on the morrow. And was continuing
 the speech, until midnight.

8. And many lights were existing in the upper
 chamber, where ^{322,2}having been gathered together we

 were.

9. And a certain young man by name Eutychus
 sitting in the window, being overpowered with
 deep sleep by preaching of the Paul, through more
than usual, having been overpowered by the sleep,
 he fell down from the third loft, and dead was
 taken up.

10. Then the Paul having gone down, he fell on

probable that these men were not properly Thessalonians, but could only be designated such, in some Secondary Sense; hence &c., 321.

721. This is one of the few portions of Holy Scripture, that are advanced in sanction of the observance of Sunday, in the place of the Sabbath. All the Texts that are commonly advanced for this object are as follows; John xx. 19, 26. Acts ii. 1—xx. 7. 1 Cor. xvi. 2 and Rev. i. 10.

The Received Translation is, "*And upon the first day of the week, when the disciples came together to break bread, Paul preached &c.*" On this Tradition asserts. This proves that at that time, the first day of the week was recognized as the Christian Sabbath, since it describes the assembling of the disciples to be, not a special, but an habitual assembling of them. But Fact says, that the Translation of this passage must be, *And upon the first day of the week after our having been assembled to have broken bread, Paul preached to them;* which proves, that the assertions of Tradition are not entitled to regard, since the assembling is stated to be, not an habitual but a special meeting, expressly convened by the Apostle.

him, and embracing, he said. Be not troubled.
For his life, in him, exists.

11. And having come up again, having broken the
bread and eaten.^{722,1} And of much, having talked until
break of day.^{497,1} Then he departed.

12. And they brought the young man living, and
were comforted not little.^{534,2}

13. And we having gone before into the ship,
sailed unto the Assos.^{722,2} There intending to take in
the Paul. For so having been appointed it was
existing, minding himself to go afoot.

14. And when he met with us, at the Assos,
having taken in him, we came to Mitylene,

15. and thence having sailed the next day, we
came over against Chios. And we arrived in the
evening,^{722,3} at Samos.^{722,3} And we came the next day to
Miletus.

722. *The Paul was preaching.* Literally, *During the whole time; whereas &c., He did so at periods during that time; hence &c., 322,1.*

722,1. *Stop.* The Sense here is not, *And having come up again after having broken and eaten bread and talked of much*, which is the Literal Sense; but, *Having come up again after having broken and eaten bread he then talked of much till break of day; hence the Major Stop.* See Rule 184.

722,2. *Stop.* The Sense here is not, *That their object in going to Assos was to take in Paul*, which is the Literal Sense; but, *That Assos was that place in their journey where Paul had settled to join them; hence the Major Stop.* See Rule 184.

16. For the Paul had determined to have sailed by the Ephesus, to the end that it should not have been to him to have spent time in the Asia. For he was hastening, if possible it may be for him the day of the Pentecost to have been at Jerusalem.

17. And from the Miletus, having sent to Ephesus, he called the presbyters of the church.

18. And when they came to him, he said unto them, ye know, from *the* first day, of which, I came into the Asia. How with you, I observed the whole time,

19. serving the Lord, with all humility, and tears, and temptations that befel me, by the lying in wait of the Jews,

20. how nothing I kept back that is profitable in respect of that I should have shewn to you, or have taught you in public, or in houses,

722,3. *And we arrived in the evening at Samos. Literally, The evening of the day before that on which they arrived at Chios; whereas &c., It was the evening of the day on which they arrived; hence &c., 321.*

722,4. *Stop.* The Sense here is not, *In what manner I did it*, which is the *Literal Sense*; but, *The fact that the thing I did*; hence the *Major Stop*. See Rule 184.

723. *I observe the whole time.* Literally, *I without any exception*; whereas &c., *Without any wilful or intentional neglect of it*; hence &c., 321.

724. *In respect of that &c.* Literally, *I should make you com-*

21. testifying to Jews and also to Greeks that that exists with God, repentance, and faith, *that exists* with our Lord Jesus,

22. and now behold I having been bound by the spirit go unto Jerusalem, the things that ⁷²⁵ befal me ^{725,1} in it. Not having known.

23. Save that the spirit that is holy, in relation to a city, witnesseth against me, saying, that bonds ⁷²⁶ and afflictions abide me.

24. But I make by no declaration the natural life ⁷²⁷ dear unto myself as I would have finished my course, and the ministry, which I received from the Lord Jesus to have testified the gospel of the grace of the God,

25. and now behold I have known, that no more ye shall see my face, all ye, among whom, I went preaching the kingdom,

prehend; whereas &c., *I should state it to you*; hence the *Peculiar Government*. See Rule 381.

725. *The things that befal me in it*. Literally, *All the minute details*; whereas &c., *The great result*; hence &c., 321.

725,1. *Stop*. What precedes this Stop has reference to the *Details*, what succeeds it has reference to *Generals*; hence the *Major Stop*. See Rule 184.

726. *Saying that bonds and afflictions abide me*. Literally, *Me in particular*; whereas &c., *The cause I advocate*; hence &c., 321.

727. *I make complaint of none of these things*. Literally, *They*

26. wherefore I take to record you, on this very day, that pure I exist from the blood of all.

27. For I shun not in respect of that I should
⁷²⁴
 not have declared all the council of the God unto

 you,

28. take heed to yourselves, and to all the flock,
 over which, the spirit that is holy made you overseers
⁷²⁹
 to feed the church of the God, which he purchased
^{729,1}
 by means of the blood that is his own,

29. for I have known this, that grievous wolves
⁴⁹⁸
 shall enter in after my departing, among you. Not

 sparing the flock,

30. also of you, men shall arise, speaking perverse
 things in respect of that they should draw away the
⁷³⁰
 disciples, after themselves,

31. wherefore watch, remembering that three

are not to me displeasing; whereas &c., They do not deter me; hence &c., 321.

^{729.} *Made you overseers. Literally, You in particular; whereas &c. General, All men that are like you; hence &c., 321.*

I conceive that the Nominatives are *Disarranged*, in order to shew See Rule 322,1, *That the Holy Spirit did not act, but that the parties acted on, were acted on by spiritual, that is, Supernatural Power.*

^{729,1.} *The blood that is his own.* To express the Sense of the Authorized Version, the Original must have been *του αιματος αυτου. Of him*, is here not a supply or comment, it being *required* for the expression of the Literal Sense of the Original.

^{730.} *In respect of that &c. Literally, They are perverse things,*

years night and day, I ceased not with tears warning every one,

32. and now I recommend you to the Lord, and to the promise of his grace that is able to have built and given the inheritance to all them that have been sanctified,

33. I coveted ⁷³¹silver, or gold, or apparel of no one,

34. ye yourselves know that to the necessities of me, and to those that are with me, these hands ministered,

35. all things I shew to you, even so labouring, it is necessary to support the weak. ^{731,1} And to remember the words of the Lord Jesus, that he himself said, ^{322,2} more blessed it is to give than to receive,

36. and these things having spoken, having placed his knees, with them all, he prayed.

37. And sore ^{731,2}crying of all there was, and having

because they affect the disciples; whereas &c., They are perverse things, so perverse as to draw away disciples; hence the Peculiar Government. See Rule 381.

731. *I coveted silver &c. Literally, I had no wish for it; whereas &c., I did not improperly strive after it; hence &c., 321.*

731,1. *Stop. The Sense here is not, That it is necessary to remember the words, which is the Literal Sense; but, That if those words had been heard, they then might not be disregarded; hence the Major Stop. See Rule 184.*

731,2. *And sore crying of all there was. Literally, All abso-*

fallen on the neck of the Paul, they were kissing him,

38. being affected most of all, on account of the word, which he had spoken, that no more they are about his face to see. And were accompanying him, to the ship.

CHAPTER XXI.

1. Even that that was to have carried to sea us, we having been drawn away from them having run a straight course came unto the Coos. And we came the next, to the Rhodes, and from thence unto Patara,

2. and having found a ship, sailing over unto Phenicia, having gone on board, we sat forth.

3. Then having been apparent the Cyprus, and having left it on *the* left hand, we were sailing unto Syria, and came down to Tyre. For ^{312,2}there the ship unlading the burden was.

4. And having found the disciples, we tarried with them seven days, ⁷³²who spoke to the Paul, through the spirit. Not to embark for Jerusalem.

etely shed many tears; whereas &c., All were sore afflicted, and one wept; hence &c., 321.

5. And when it happened to have completed our the days, having departed, we were going after escorting us of all, with wives and children,^{497,7} until out of the city, then having placed the knees, on the shore, having prayed,

6. we took leave one of another and went on board of the ship. And those *men* returned to the their own *home*.

7. Then we having finished the course,⁷³³
.....
came to Ptolemais, and having saluted the brethren, we abode one day, with them.

8. And having departed⁷³⁴ the next day, we came
.....
unto Cesarea, and having entered into the house of Philip the evangelist, existing of the seven, we abode with him.

9. And to this *man* four daughters, virgins, prophecying, were existing. .

10. And there came down by tarrying many days,⁴⁹⁸
.....
one, from the Judea, a prophet by name Agabus,

732. *Who spoke to the Paul.* Literally, *Personally to him*; whereas &c., *Who spoke against Paul's going there*; hence &c., 321.

733. *We having finished the course.* Literally, *We actively effected it*; whereas &c. *Passive, We being in the Ship by which that course was effected*; hence &c., 321.

734. *And having departed.* Literally, *The Brethren of Ptolemais*; whereas &c., *Paul and his Company*; hence &c., 321.

11. and having come to us, and taken the girdle of the Paul, having bound of himself the feet and the hands, he said, this the spirit that is holy teaches the man, whose this girdle is. Thus the Jews shall bind at Jerusalem, and deliver into hands of Gentiles.

12. And when we heard these things, we were beseeching, we and also the residents of the place, in respect of that he should not go up to Jerusalem.

13. Then the Paul answered, what mean ye, weeping and breaking mine heart. For I readily follow not only to have been bound, but also to have died at Jerusalem, for the name of the Lord Jesus.

735. *Thus the Jews shall bind at Jerusalem.* Literally, *Thus the Jews of Jerusalem shall bind*; whereas &c. as in the Paraphrase; hence &c., 321.

736. *In respect of that &c.* Literally, *That he should avoid Jerusalem*; whereas &c., *That he should not expose himself to the persecution of the Jews*; hence the *Peculiar Government*. See Rule 184.

737. *Stop.* What is recorded in the Verse preceding this *Stop*, is probably a Description of many applications to him, *We were beseeching*, and to these the result of Paul's answers are recorded in what follows the *Stop*, but as the Literal Sense implies a single question and answer, the *Major Stop* was employed to shew, that such was not the case, See Rule 184.

738. *For I readily follow.* Literally, *It is a pleasure to me*; whereas &c., *I in no wise shrink from it*; hence &c., 321.

14. So we ceased after not persuading him, saying,
 the will of the Lord, be done.

15. And after these days, having taken up our baggage, we were going to Jerusalem.

16. And there went also of the disciples, from Cesarea, with us, bringing (by whom we should have been lodged hospitably) Mnason, a Cyprian, an old disciple.

17. But the brethren gladly received us after our having come to Jerusalem.

18. For the Paul had gone the following day, with us, unto James. And all the presbyters were present,

19. and having saluted them, he was declaring as to each one, what things the God wrought among the Gentiles, by means of his ministry.

738,1. *So we ceased not persuading him.* Literally, *They continued persuading him; whereas &c., Not succeeding in persuading him, they ceased; hence &c., 321.*

738,2. *The will of the Lord.* Literally, *That which he in himself desires; whereas &c., That which under existing circumstances he sanctions; hence &c., 321.*

739. *Stop.* The Sense here is not, *That the Brethren gladly received them, because all the Presbyters were present; hence the Major Stop.* See Rule 184.

739,1. *And all the presbyters were present.* Literally, *The entire body; whereas &c., A large number of them; hence &c., 321.*

739,2. *What things the God wrought.* Literally, *Personally*

20. And they that heard glorified the God.^{739,3} And said to him, thou seest brother, how many thousands there exist among the Jews of them that have⁷⁴⁰ believed, and all zealots of the law are.

21. And they were informed of thee, that thou⁷⁴¹ teachest to depart from Moses those that are as to^{...} differing from the Gentiles entire Jews, commanding not to circumcise them the children, neither after the customs to walk.

22. Now what exists.^{741,1} At all events they will hear, that thou hast come.

23. Therefore this thing, do, which we say to thee,^{741,2}

performed; whereas &c., Empowered St. Paul to effect; hence &c., 321.

739,3. *Stop.* The Sense here is not, *That all that glorified God uttered what is recorded*, which is the Literal Sense; but, *That generally they assented thereto*; hence the *Major Stop*. See Rule 184.

740. *All zealous for the law are.* Literally, *Actively are so*; whereas &c. *Passive, Sanction no rejection of its observance*; hence &c., 322,1.

741. *Thou teachest to depart from Moses.* Literally, *Teachest in express words*; whereas &c., *As to the practical result*; hence &c., 321.

741,1. *Stop.* The Sense here is not, *That what follows must of necessity happen*, which is the Literal Sense; but, *Under ordinary circumstances such will be the case*; hence the *Major Stop*. See Rule 184.

741,2. *We say to thee.* Literally, *To thee personally*; whereas &c., *In relation to thy case*; hence &c., 321.

^{322,2} four men there ^{741,3} are with us, ⁷⁴² having a vow, on themselves.
.....

24. Having ⁷⁴³ taken these *men*, purify with them, and
.....
be at charges with them, in order that they should
have shaved the head, and all shall know, that what
things they have been informed concerning thee,
nothing exist, for thou walkest orderly, even thyself
keeping the law.

25. And concerning *the* Gentiles that have believed, we wrote, having judged to guard them against
the *i e that* indeed offered in sacrifice to idols, even
blood, or strangled ^{497,4} *victims*, or fornication.

26. Then the Paul having taken the men the
next day, with them, having been purified, he had
entered into the temple, signifying the accomplishment
of the days of the purification, until when,
the offering should ⁷⁴⁴ have been offered for each one
of them.
.....

741,3. *Four men there are with us.* Literally, *Present to our persons*; whereas &c., *Connected with our congregation*; hence &c., 321.

742. *Having a vow.* Literally, *Possessing something*; whereas &c. has relation to, *A promise made by them*; hence &c., 321.

743. *Having taken these men.* Literally, *Taken possession of them*; whereas &c., *Joined thyself to them*; hence &c., 321.

744. *The offering should have been offered for each one of them.*

27. And when the seven days were being about
 to be ended, the Jews ^{744,1} *that were* of the Asia having
 seen him, in the temple, were setting up all the
 people, and laid on him the hands,

28. crying out, men, Isracrites, help, this the man
^{322,2} that is against the people is, and the law, and this
 place, teaching all everywhere. ^{745,1} And farther even
^{745,2} he brought Greeks, into the temple, and so hath
 polluted this holy place.

29. For having seen ^{322,2} Trophimus the Ephesian, in
 the city, with him they were, whom they were sup-
 posing, ^{745,3} that into the temple, the Paul brought.

30. And all the city was moved, and a multitude

Literally I conceive, *The offering of each one of them should have been offered*; whereas &c. I conceive, *One offering should have been offered for the whole of them*; hence &c., 321.

744,1. *The Jews that were of the Asia.* Literally, *All that bore that designation*; whereas &c., *Some bearing that designation having seen him*; hence &c., 321.

745. *Teacheth all everywhere.* Literally, *Without any exception*; whereas &c., *All that he instructs*; hence &c., 321.

745,1. *Stop.* The Sense here is not, *And farther he teacheth*, which is the Literal Sense; but as it is in the Paraphrase; hence the *Major Stop* See Rule 184.

745,2. *He brought Greeks.* Literally, *Personally conducted*; whereas &c., *Personally sanctioned*; hence &c., 321.

745,3. *Stop.* The Sense here is not, *For having seen Trophimus in the temple, all the city was moved*, which is the Literal Sense; but, *They saw him in the temple, and on some account or other, all the city was moved*; hence the *Major Stop*. See Rule 184.

of the people came, and having taken the Paul, they were drawing him, out of the temple, and forthwith the doors were shut.^{745,3}

31. And a tiding came to the chief captain of the band after going about him to have killed, that all Jerusalem is thrown into confusion,^{745,4}

32. who, immediately, having taken soldiers and centurions, they ran down unto them. And they beating of the Paul that saw the chief captain and the soldiers ceased.^{745,5}

33. Then the chief captain having come near, he took him, and commanded to be bound with two chains, and was demanding, who he may exist, and what having done it is.^{322,2}

34. For some anything were crying aloud among the multitude. And he commanded to be carried him, into the castle after his not being able to have known the certainty, on account of the tumult:⁴⁹⁵

35. And when he came upon the stairs, it hap-

^{745,4.} *All Jerusalem had been thrown into confusion. Irregular* See Rule 321, to shew that the Sense is intended to be understood to express, not Literally *All*, but a large Number; hence &c., 321.

^{745,5.} *And they beating the Paul that saw &c. Literally, Only those that saw ceased beating Paul; whereas &c., All ceased beating Paul by reason of some having seen &c.; hence &c., 321.*

pened to be borne him, by the soldiers, through the violence of the people.

36. For the multitude of the people were following after, crying, away with him. ^{745,6}

37. And being about to be led into the castle, the Paul says to the chief captain, whether is it ^{745,7}
lawful for me to have said anything, to thee. And ⁴⁹⁴ the chief captain said, ²¹⁰ speakest thou Greek. ^{745,8}

38. Then thou the Egyptian that was before these ^{322,2}
the days having made an uproar existest not, even led into the wilderness the four thousand men of the Sicarii.

39. But the Paul said, I a man indeed, a Jew of ^{322,3}
Tarsus of the Cilicia, not of a mean city, a citizen am. And I beseech thee, suffer me to have spoken unto the people.

40. Then the Paul having stood on the stairs by ⁴⁹⁵

745,6. *Stop.* The Sense here is not, *For the multitude were crying as the Paul being about to be led &c.*, which is the Literal Sense; but, *Each statement is a declaration without immediate relation to the other*; hence the *Major Stop*. See Rule 184.

745,7. *The Paul says to the chief captain.* Literally, *Addresses him personally*; whereas &c. I think probable, *Made inquiries in relation to the chief captain*; hence &c., 322,1.

745,8. *Stop.* The Sense here is not, *That what follows it is a necessary consequence*, which the Literal Sense requires it should be; but, *Only that it is a probable one*; hence the *Major Stop*. See Rule 184.

having *his request* conceded to him, he beckoned
 with the hand to the people, and spake in the He-
 brew tongue after great silence having been made,
 saying,

CHAPTER XXII.

1. men, brethren, and fathers, hear of me that
 that is to you now after a defence.

2. And having heard that in the Hebrew tongue,
 he was speaking to them. ^{745,9} More they kept silence,

3. then he said, I a man, a Jew, having been
^{322,2} born in Tarsus of the Cilicia am. Yet brought
 up in this city, at the feet of Gamaliel, having
 been taught according to a perfect manner after
 the father of law, zealous being for the God. ^{497,2} As
 all ye exist this day,

4. who I ⁷⁴⁶ followed this the way, unto death,
 binding and delivering into prisons men and also
 women,

5. as also the high ⁷⁴⁷ priest was bearing witness to

745,9. *Stop.* The Sense here is not, *That a large number kept silence*, which is the Literal Sense; but, *That the inducement to keep silence was increased*; hence the *Major Stop*. See Rule 184.

746. *Who I followed this way.* Literally, *I actually followed him*; whereas &c., *Was guided by the same rules*; hence &c., 321.

747. *The high priest bears witness.* Literally, *Actively does so*; whereas &c. *Passive, Is able to do so*; hence &c., 322,1.

me, and all the estate of the presbyters, from whom indeed, having received letters unto the brethren,
 unto Damascus, I went, having journeyed even those that there were having been bound, unto Jerusalem, in order that they should have been punished.

6. And it happened to me journeying and coming near to the Damascus, about noon. Suddenly from the heaven, to have shined a great light, about me.

7. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me.

8. And I answered, who art thou Lord. And he said unto me, I Jesus the Nazarite whom thou persecutest am.

9. And they that are with me the indeed light

748. *Received letters.* Literally, *Actual letters*; whereas &c., *Writings equivalent to letters*; hence &c., 321.

748,1 *Stop.* The Sense here is not, *That the thing suddenly originated*, which is the Literal Sense; but, *That its appearance to man was sudden*; hence the *Major Stop*. See Rule 184.

748,2. *Stop.* The Sense here is not, *The continuation of the things that suddenly happened to him*, which the Literal Sense requires it should be; but, *A statement of the result that was produced by those things*; hence the *Major Stop*. See Rule 184.

749. *Why persecutest thou me.* Literally, *Me personally*; whereas &c., *My cause*; hence &c., 321.

749,1. *Stop.* I conceive the Sense here is not, *And he said exclusively to me*, which is the Literal Sense; but, *He answered in relation to my question*; hence the *Major Stop*. See Rule 184.

750. *And they that are with me saw the indeed light.* Literally,

saw. But they ⁷⁵¹heard not the voice of him that
spake to me.

10, And I said, what shall I do Lord. And the
Lord ⁴⁵⁶said unto me, having arisen, go into Damascus,
and there ⁷⁵²it shall be told thee, of all things, which it
hath been appointed for thee to have done.

11. And when nothing I was seeing from the
glory of that light, being led by the hand of them
that are with me, I came into Damascus.

12. And one Ananias, a devout man, according
to the law, having been well reported of all Jews
that abide *i e that are inhabitants*,

13. having come to me, and stood, he saith to me,
brother Saul, receive sight, and I ⁷⁵³looked in this the
hour, upon him.

14. And the ⁴⁵⁴man said, the God of your fathers ⁷⁵⁴
hath chosen thee to have knowledge of his will,

*They that are now with me ; whereas &c., They that accompanied
me ; hence &c., 321.*

751. *But they heard not the voice.* Literally, *They heard no
sound ; whereas &c. I conceive, They understood not what was said ;
hence &c., 321.*

752. *It shall be told thee of all things.* Literally, *All things
shall be expressly stated to thee ; whereas &c., Thou shalt be gene-
rally instructed ; hence &c., 321.*

753. *And I looked in this the hour.* Literally, *The hour when
he was speaking ; whereas &c., The hour when Ananias spoke to
him ; hence &c., 321.*

even to have seen the just *one*, and to have heard a voice, from his mouth,

15. that a witness for him, unto all men, thou shalt exist, of what thou hast seen and heard,

16. and now why tarriest thou, having arisen, baptize and wash away thy sins, having been called by his name.

17. And it happened to me having come again to Jerusalem and after my praying in the temple to have been me, in a trance,

18. and to have beheld him saying to me, make haste and get out with speed, from Jerusalem, for they will not receive from thee a testimony, concerning me,

19. and I said Lord, they know, that I imprison-
322,2
 ing and beating in the synagogues them that believe
 on thee, had been,

20. and when the blood of Stephen thy martyr
322,2
 was shed, even I having stood by and consenting
 had been, even keeping the raiment of them that
 kill him,

754. *The God of our fathers hath chosen. Literally, Actively selected; whereas &c. Passive, Hath sanctioned; hence &c., 322,1.*

21. and he said unto me, depart, for I, unto Gentiles far hence, will send thee.

22. And they were hearing of him, as far as this the word, then they lifted up their voice, saying, away with from the earth the such like. For it lets not him to to ^{755,1}live.

23. Then the chief captain commanded him to be brought into the castle after their crying out, and casting off the clothes, and throwing dust in the air.

24. Having promised with a scourge him to ⁷⁵⁷be examined, in order that he should have known, for what cause. Thus they were crying against him.

25. And as they bound him with the thongs, the Paul said to a centurion that had stood by, is it

755,1. *Stop.* The Sense here is not, *That immediately after the utterance specified the chief captain commanded*, which is the Literal Sense; but, *That the command succeeded and was partly occasioned by the crying out specified*; hence the *Major Stop*. See Rule 184.

756. *Throwing dust in the air.* Literally, *A matter not meriting notice*; whereas &c., *So throwing it as to mark their disapprobation*; hence &c., 321.

757. *Him to be examined.* Literally, *Having promised him*; whereas &c., *Having promised the people that he should be examined*; hence &c., 321.

757,1. *The Paul said to the centurion.* Literally, *Exclusively to him*; whereas &c., *He spake openly something that had relation to the centurion*; hence &c., 321.

757,2. *Is it lawful for you to scourge &c.* Literally, *You to do*

lawful for you to scourge if a man ^{757,2}be a Roman and

 uncondemned.

26. Then the centurion having heard, having departed to the chief captain, he declared, saying, what *art* thou about to do. For this man a Roman exists.

27. Then the chief captain having come, he said unto him, tell me, thou a Roman existest. And the ⁴⁹⁴Paul said yea.

28. And the chief captain answered, I obtained by ⁷⁵⁸
 a great sum this freedom. Then ²¹⁰said the Paul.

 But I verily have been free born.

29. Then straightway they departed from him, that are about him to examine. For even the chief ⁷⁵⁹
 captain was afraid having known, that a Roman he

 exists, and that ^{322,2}having bound him he was existing.

⁷⁶⁰

30. And wishing on the morrow to have known

 the thing that is certain, he is accused of by the Jews,

so personally or to cause it to be done ; whereas &c., Is it lawful for such an act under any circumstances to be done ; hence &c., 321.

758. I obtained with a great sum. Literally, A great overcharge ; whereas &c., The proper payment was large ; hence &c., 321.

759. The chief captain was afraid. Literally, Was the actual subject of fear ; whereas &c., Judged it right not to proceed ; hence &c., 322,1.

760. And wishing on the morrow. Literally, The wish then arose ; whereas &c., He wished and executed it on the morrow ; hence &c., 321.

he loosed him, and commanded to have assembled the chief priests, and all the council, and having brought down the Paul, he set before them.

CHAPTER XXIII.

1. And Paul having earnestly beheld the council, he said, men, brethren, I have been governing in all good conscience for the God, unto this the day.

2. Then the high priest Ananias commanded them that had stood by him to smite of him the mouth.

3. Then the Paul, to him, said, the God is about to smite thee, O wall having been whitened, for thou sittest, judging me, after the law, but transgressing the law, thou commandest me to be smitten.

4. Then they that stand by said, revilest thou the high priest of the God.

761. *I have been governing &c.* Literally, *I have been guilty of nothing in relation to God*; whereas &c., *I have promulgated no doctrine in relation to God, contrary to my conscience*; hence &c., 321.

762. *Then the high priest Ananias commanded.* Literally, *Formerly directed*; whereas &c., *He expressed his own desire*; hence &c., 322, 1.

763. *The God is about to smite.* Literally, *Thee personally*; whereas &c., *To cause thine office to be destroyed*; hence &c., 321.

5. Then the Paul said, I had not known, brethren,
 that high ^{322,2} priest he is. For it hath been written,
 that thou shalt not speak evil of a ruler of thy
 people.

6. But the Paul having perceived that the one
 part is of Sadducees, and the other of Pharisees, he
 cried out in the council, men, brethren, I a Pharisee
 exist, a son of a Pharisee, concerning hope indeed
 of resurrection of dead *persons*, I am called in
 question.

7. And this thing by him having been spoken, a
 dissention between the Pharisees and Sadducees fell
 out, and the multitude was divided.

8. For Sadducees ⁷⁶³ declare not to be a resurrection,
 neither angel, or spirit. But Pharisees ⁷⁶⁵ confess the
 both.

9. Then a great cry arose, and some of the Scribes
 of the part of the Pharisees having arisen, they were

763,1. *Stop*. I think it probable that what succeeds this *Stop* was not uttered immediately after what precedes it; but, *That other things occurred between them*; hence the *Major Stop*. See Rule 184.

764. *Thou shalt not speak evil*. Literally, *Say aught that is contrary to him*; whereas &c., *Publicly censure him*; hence &c., 321.

765. *For Sadducees declare*. Literally, *Publicly proclaim*; whereas &c., *Unhesitatingly acknowledge*; hence &c., 322,1.

striving, saying, nothing evil we find in this man.
 And possibly a spirit spoke by him, or an angel.

10. But the chief captain having been afraid after
 much dissension having arisen. Lest the Paul should
 have been pulled in pieces by them, he commanded
 the soldiers having come down to have taken by
 force him, from among them, to bring into the
 castle.

11. And the Lord having stood by him in the
 following night, he said, be of good cheer. For as
 thou witnessed the things that exist concerning me,
 in Jerusalem. So it is necessary also for thee, at
 Rome, to have borne witness.

12. And the Jews having made a conspiracy after
 day having *i e had* come, they bound under a curse
 themselves, promising neither to have eaten or to
 have drunk, until when, they should kill the Paul.

765,1. *Though perhaps a spirit spoke.* Literally, *Actually uttered*; whereas &c. Passive, *Caused him to utter*; hence &c., 321.

765,2. *And the Lord having stood by him &c.* Literally, *Throughout the night*; whereas &c. As in the Paraphrase; hence &c., 321.

766. *It is necessary for thee.* Literally, *Thee in particular*; whereas &c., *That the thing should be done*; hence &c., 321.

766,1. *Stop.* The Sense here is not, *Be of good cheer, for as thou hast witnessed &c. so is it necessary &c. as the Jews &c.*; hence the *Major Stop*. See Rule 184.

13. And there were existing more than forty, that
^{766,2} had made this the conspiracy,

14. who having come to the chief priests and the
 presbyters, said, we bound ourselves with a great
⁷⁶⁷ curse of nothing to have eaten, until when, we should
 kill the Paul.

15. Therefore now ye, signify to the chief captain,
 with the council, that he should have brought down
 him, to you, as being about to examine more fully
 the things that exist concerning him. And we,
 before in respect of that he should have arrived,
⁷⁶⁸ ready we are in respect of that he should have been
⁷⁶⁹ killed.

16. Then the son of the sister of Paul having
 heard of the lying in wait, having come and entered
 into the castle, he told the Paul.

766,2. *That had made this the conspiracy.* Literally, *That had concocted the plan*; whereas &c., *That had united in its execution*; hence &c., 321.

767. *We bound ourselves with a curse.* Literally, *The curse binds*; whereas &c., *We subject ourselves to a curse by disobeying*; hence &c., 321.

768. *In respect of that &c.* Literally, *His actual arrival*; whereas &c., *Before the time when he would have arrived, save for our interference*; hence the *Peculiar Government*. See Rule 381.

769. *Ready we are in respect of that &c.* Literally, *To assent to his being killed*; whereas &c., *To cause him to be killed*; hence the *Peculiar Government*. See Rule 381.

17. And the Paul having called one of the centurions, he said, ^{769,1} bring this young man, unto the chief captain. For he hath to have told something him.

18. So then indeed he that took him, he brought to the chief captain, and says, Paul the prisoner having called me, he prayed this the young man to have brought unto thee, having something to have said unto thee.

19. Then the chief captain having taken by the hand him, and having withdrawn into private, he was enquiring, what exists, which thou hast to have told me.

20. And he said, assuredly the ⁷⁷⁰ Jews agreed in respect of that they should have desired thee, that ⁷⁷¹ to-morrow thou shouldst have brought down the ^{771,1} Paul, into the council, as being about somewhat more fully to enquire concerning him.

769,1. *Bring this young man.* Literally, *Personally do what is stated*; whereas &c., *Command that he be taken*; hence &c., 321.

770. *The Jews agreed.* Literally, *As Jews they did so*; whereas &c., *Men that were Jews did so*; hence &c., 322,1.

771. *In respect of that &c.* Literally, *The attainment of the actual thing specified*; whereas &c., *The thing specified was but a means of obtaining the thing they desired*; hence the *Peculiar Government*. See Rule 381.

771,1. *Thou shouldst have brought down the Paul.* Literally, *Personally do so*; whereas &c., *Command him to be brought down*; hence &c., 321.

21. But thou should not have been persuaded by them. For their lies in wait for him, of them, men more than forty, who bound with an oath themselves neither to have eaten, or to have drank, until when, they should have killed him, even now ^{322,2} ready they ^{771,2} are, seeking the promise from thee.

22. Then indeed the chief captain sent away the young man, having charged *him* nothing to have told, as these things having shewed to me,

23. and having called certain two of the centurions, he said, make ready two hundred soldiers, that they should have been gone unto Ccesarea, and horsemen three score and ten, and spearmen two hundred, at third hour of the night.

24. Also beasts to have prepared, in order that having placed on the Paul, they should have brought safe *him* unto Felix the governor,

771,2. *Seeking the promise from thee.* Literally, *Seeking to discover the promise*; whereas &c., *Seeking to obtain the promise*; hence &c., 321.

772. *The chief captain sent away.* Literally, *Actively did what is stated*; whereas &c. *Passive, Allowed the young man to go*; hence &c., 322,1.

772,1. *Stop.* The Sense here is not, *At the third hour of the night, even beasts to have prepared*, which is the Literal Sense; but, *Also he commanded beasts to have prepared*; hence the *Major Stop*. See Rule 184.

25. *I* having written a letter containing this matter,

26. Claudius Lysias desires the most excellent governor Felix to greet,

27. having come with the army, I rescued this
773 man, having taken *him* from the Jews, and *he* being
 about to be killed by them, having understood, that
773,1 a Roman he exists.

28. And desiring to have known the cause, on account of which, they were accusing him, I brought forth him, into their council,

29. whom I found being accused concerning questions of their law. But nothing worthy of death or of bonds, having accusation.

30. Then on account of it, I sent *him* to thee after
495 *its* having been told to me of a conspiracy against
 the man to have existed, having given commandment
 also to the accusers to affirm concerning him, to thee.

773. *Having come with the army &c.* Literally, *Having accidentally come*; whereas &c., *Hearing of the disturbance I brought the army*; hence &c., 321.

773.1. *Stop.* The Sense here is not, *I rescued the man because he was a Roman, and I desired to know the cause why he was accused*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

31. Then indeed the soldiers, according to the commandment to them, having taken the Paul, they brought *him* on account of night, into the Antipatris.

32. And having ⁷⁷⁴left on the morrow the horsemen

 to go away with him, they returned to the castle,

33. who having come to the Cesarea, and delivered the epistle to the governor, they presented also the Paul to him.

34. Then having read and asked of what province, he exists, and having understood that *he was* of Cilicia,

35. I will hear thee, said ^{774,1}he. When also thy
⁷⁷⁵accusers should have come, having commanded in

 the judgment hall that is of Herod to be kept him.

CHAPTER XXIV.

1. And after ³³⁹five days, the high priest Ananias

774. *Having left on the morrow.* Literally, *Left the horsemen to go with him; whereas &c., They to return to the Castle, after the horsemen with Paul had on the morrow left Antipatris; hence &c., 321.*

774,1. *Stop.* The Sense here is not, *The instant they arrive,* which is the Literal Sense; but, *Sometime after they had arrived; hence the Major Stop.* See Rule 184.

775. *Thy accusers should have come.* Literally, *Those who on*

descended with certain presbyters and a certain orator Tertullus, who informed the governor, against the Paul.

2. And the Tertullus began to accuse ⁴⁹⁵ after having
 .. 776 .. 333 ..
 called forth, saying, enjoying great peace, by means

 of thee, and amendments having been executed to
 this nation, by means of the thy providence in every-
 thing and also every where,

3. we accept most noble Felix, with all thankful-
 ness.

4. But in order not as to move thee, I interrupt,
 I pray to have heard thee of us concisely in the thy
 clemency.

5. Because having found this man a pestilent fel-
 low, even exciting seditions among all the Jews that
 are in the world. ^{777,1} And a ringleader of the sect of
^{777,2} the Nazarines, ..

thy part accuse others; whereas &c., The persons that accuse thee; hence &c., 321.

776. *Enjoying great peace.* Literally, *Estimating the possession of it; whereas &c., Being put in possession of great peace; hence &c., 321.*

777,1. *Stop.* The Sense here is not, *That a ringleader of the Sect of the Nazarines was any proof of his being a pestilent fellow,* which according to the Literal Sense it is; hence the *Major Stop.* See Rule 184.

777,2. *The sect of the Nazarines.* Literally, *An acknowledged*

6. who even the temple went about to have profaned, who indeed we took,

7 & 8. by whom, thou shalt be able, thyself having examined concerning all these things to have knowledge, of what things we accuse him.

9. And the Jews assented also, affirming these things thus to be.^{777,3}

10. Then the Paul answered after the governor having beckoned to him to speak, for many years,³³³ thee existing a judge to this nation, *thou* being skilled.^{777,4} Cheerfully the things that exist concerning myself, I plead for enabling thee to have knowledge,

11. that not more days than twelve there are to me, since when, I came up, having worshipped at Jerusalem,^{322,2}

12. and neither in the temple, they found me, with any disputing, or making a tumult of people, neither in the synagogues, nor in the city,

appellation; whereas &c., A body so numerous and known, as to amount almost to an acknowledged designation; hence &c., 321.

777,3. *Stop.* The Sense here is not, *Because the Jews affirmed then Paul answered*, which is the *Lateral Sense*; hence the *Major Stop.* See Rule 184.

777,4. *Stop.* The Sense here is not, *That it was any pleasure*

13. neither are they ²¹⁰able to have proved to thee,

 concerning what things now, they accuse me.

14. But I confess this thing to thee, that after
 the way, which they call ^{497,1}heresy. So worship I the
 father's God, believing the things that are in law,
 or that are in the prophets, having been written,

15. hope having in the God, (which also these
 themselves expect) a resurrection to be about to have
 existed of just and also unjust,

16. on account of this, even I myself use dili-
 gence not falling into error consciousness to have
 toward the God or the men in everything.

17. And after many years, ⁷⁷⁸having prepared alms,

 for my nation, I came, even with offerings,

18. in which things, they found me, having been
 purified in the temple, neither with multitude, nor
 with tumult. Even certain, of the Asia, Jews,

19. who it is right to thee to come to and object,
 if anything they may be having against me,

to Paul to plead before the governor, which is the Literal Sense;
but, That he pleaded with greater confidence; hence the Major
Stop. See Rule 184.

778. Having prepared alms. Literally, By many years labor;
whence &c., After many years had elapsed, having prepared alms
for the present suffering of my nation I came &c.; hence &c., 321.

20. or these same say, what thing they found evil after having placed me, before the council,

21. except concerning ³³³this one voice, which I cried among them, having stood, that concerning the resurrection of the dead, I am called in question this day by you.

22. Then the Felix ⁷⁷⁹deferred them. ^{779,1}More perfect having knowledge of the things that exist concerning the way, having said. ^{774,1}When Lysias the chief captain ^{779,2}should have come, I will examine thoroughly the things that are *stated* by you,

23. having commanded the centurion to be watch- ⁷⁸⁰ful of him. ⁷⁸¹Yet to have relaxation, and to none forbid of the own of him to minister to him.

779. *Then the Felix deferred them.* Literally, *The nation of the Jews*, See Verse 21; whereas &c., *Paul's accusers*; hence &c., 321.

779,1. *Stop.* The Sense here is not, *More perfect than those that addressed him*, which is the Literal Sense; but, *More perfect than they had brought before him*; hence the *Major Stop*. See Rule 184.

779,2. *When Lysias the chief captain should have come.* Literally, *When he personally should have arrived*; whereas &c., *When the information should have been received that Lysias, or the person filling his situation is able to deliver*; hence &c., 322,1.

780. *To be watchful of him.* I have no direct authority for this Translation.

781. *Stop.* The Sense here is not, *That the Centurion was commanded to give him relaxation*, which is the Literal Sense; but, *Not to forbid his obtaining it*; hence the *Major Stop*. See Rule 184.

24. And after certain days, the Felix having come with Drusilla the his own wife, *she* being a Jewess, he sent for the Paul, and heard him, concerning the faith that is in the dispensation of Jesus.

25. And the Felix terrified having become after his reasoning concerning righteousness and temperance and the judgment that is about to have come, he answered, that that thou now hold *is*, go. But time having procured, I will call for thee.

26. Moreover indeed hoping, that money will be given by the Paul. On which account indeed more frequently sending for him, he was communing with him.

27. But the Felix received a successor after two years having been completed, Porcius Festus. And

782. *The faith in Christ.* Literally, *Possessed in Christianity*; whereas &c., *That relates to Christianity*; hence &c., 321.

782,1. *Stop.* The Sense here is not, *Moreover indeed I hoping*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

783. *That money will be given.* Literally, *Actual money*; whereas &c., *Something valuable would be obtained*; hence &c., 322,1.

784. *More frequently sending for him.* I question whether Literally, this does not imply, *That each time Paul appeared before Felix he several times called or sent for him*; whereas &c., *That he more frequently caused him to appear before him*; hence &c., 321.

784,1. *Stop.* The Sense here is not, *And Porcius Festus willing*, which I conceive the Literal Sense; hence the *Major Stop*. See Rule 184.

willing pleasure to have shewn the Jews, the ⁷⁸³Felix
left the Paul having been bound.
.....

CHAPTER XXV.

1. Then Festus having come into the province,
after three ³³³days, he ascended to Jerusalem, from
^{785,1}.....
Cesarea.

2. And the high priests and the chiefs of the Jews ^{785,2}
.....
informed him, against the Paul, and were beseeching
.....
him,

3. desiring favor, of him, that he should have sent
for him, to Jerusalem, making ⁷⁸⁶an ambush to have
.....
killed him, in the way.

4. But even the ⁷⁸⁷Festus determined to be kept the
.....
Paul, at Cesarea. And himself to be about with
speed to go forth.

785. *The Felix left.* Literally, *Actively did what is stated*; whereas &c. *Passive, He left the country without releasing Paul*; hence &c., 322,1.

785,1. *Stop.* The Sense here is not, *After three days the high-priests &c. informed against Paul*, which is the Literal Sense; but, *That they did so after Festus had arrived in Cesarea*; hence the *Major Stop*. See Rule 184.

785,2. *And the high-priests and the chief of the Jews informed him against the Paul.* Literally, *Gave information to him on the subject*; whereas &c., *Laid before him their accusation against Paul*; hence &c., 321.

786. *Making an ambush &c.* Literally, *Then effecting it*; whereas &c., *Determining to effect it*; hence &c., 321.

787. *The Festus determined.* Literally, *So personally decided*; whereas &c., *So judicially decided*; hence &c., 322,1.

5. Therefore they that are among you, says he, able, having gone down together, if anything there exists in the man unreasonable, accuse him.

6. Though having tarried among them days not more than eight or ten, having gone down to Cæsarea on the next day, having set on the judgment seat, he commanded the Paul to have been brought.

7. And the Jews from Jerusalem having come
⁴⁹⁵.....
 down stood round about him after his having come

 down, many and grievous complaints bringing down,

 which they were not able to have proved after the Paul's pleading in defence,

8. that not even against the law of the Jews, nor against the temple, nor yet against Cesar, anything I have offended.

9. But the Festus wishing to the Jews favor to have shewn, having answered the Paul, he said, willest thou to Jerusalem, having ascended there concerning these things to have been judged before me.

10. Then the Paul said, having stood at the judgment seat of Cesar, having stood I exist, where it is

⁷⁸⁹ fit for me to be judged, nothing I have ⁷⁹⁰ wronged the
 Jews, as indeed thou very well knowest.

11. For if indeed I be an offender, or worthy of death have committed anything, I refuse not the to have died. But if nothing ^{322,3} there is, of what these ⁷⁹² accuse me, no one is able me to them to have delivered, ⁷⁹³ I appeal to Cesar. ^{497,4}

12. Then the Festus having conferred with the council, answered, ⁷⁹³ hast thou appealed unto Cesar, unto Cesar, thou shalt go.

13. And Agrippa the king and Bernice came unto ⁴⁹⁵ Cesarea after certain days having passed, having saluted the Festus.

14. And as he consumed many days there, the ⁷⁹⁴ Festus declared to the king the things that exist con- ³³³

789. *It is fit for me to be judged.* Literally, *It is in all respects proper to judge me; whereas &c., It is so in respect of the charges now brought against me; hence &c., 321.*

790. *Nothing I wronged the Jews.* Literally, *In no respect have I wronged them; whereas &c., In no respect that they can obtain judicial redress; hence &c., 321.*

792. *No one is able me to them to have delivered.* Literally, *No one is able to do it; whereas &c., No one can justly do it; hence &c., 321.*

793. *I appeal to Cesar.* Literally, *Personally to him; whereas &c., To his tribunal; hence &c., 321.*

794. *And as he consumed many days there.* Literally, *As he wasted many days; whereas &c., That he spent many days there; hence &c., 321.*

795. *Declared to the king.* Literally, *To him in particular;*

cerning the Paul, saying, a certain man having been ^{321,2}
 left by Felix there is, a prisoner,

15. concerning whom, having been with me, at
 Jerusalem, the chief priests and the presbyters of
 the Jews gave information, desiring against him
 sentence,

16. to whom, I answered, that a custom exists not
 with Romans to deliver any man. ^{795,1} Before verily he
 that is accused over against face he may be having
 the accusers. ⁷⁹⁶ And may have license for the defence,

 of the accusation.

17. Therefore having made ⁷⁹⁷ no delay after having ⁴⁹⁵

 come hither in the due order, having sat on the

 judgment seat, I commanded the man to have been ⁷⁹⁸

 brought,

whereas &c. I conceive, *Declared in an open court where the king
 was seated*; hence &c., 321.

795,1. *Stop.* The Sense here is not, *That under no circumstances
 the particular specified can be omitted, even when the accused suffers
 by his own confession*, such being the Literal Sense; but, *That the
 character of the law is to this effect*; hence the *Major Stop*. See
 Rule 184.

796. *And may have license &c.* Literally, *May not be punished
 till he has defended the accusation*; whereas &c., *May have been
 afforded an opportunity of defending himself*; hence &c., 321.

797. *Therefore having made no delay &c.* Literally, *Immediately
 on arriving proceeded to the judgment seat*; whereas &c., *Having
 made no unnecessary delay*; hence &c., 321.

798. *I commanded the man to have been brought.* Literally, *I*

18. against whom, the accusers having been placed, they were bringing none accusation, of what I was supposing of evil things.

19. But certain questions, of the their own superstition, they were having against him, even concerning one Jesus having died, whom the Paul was affirming to have life.

20. And I doubting the debate of these things, I asked, whether he may be willing to go to Jerusalem, and there to be judged concerning these things.

21. Then I commanded to be kept him, until when, I might have sent back again him to Cesar after the Paul having appealed to have been reserved him unto the hearing of the Augustus.

22. Then Agrippa said to the Festus, I was wishing, even myself, the man to have heard. To-morrow says he, thou shalt hear him.

commanded the man; whereas &c., I gave commandment that the man should be brought; hence &c., 321.

798,1. *They were bringing none accusation of what I was supposing. Literally, Of the character; whereas &c., Of the nature, that is, relating to the circumstances that I supposed; hence &c., 321.*

799. *The Paul was affirming to have life. Literally, Life in the present world; whereas &c., Life in heaven; hence &c., 321.*

799,1. *I doubting the debate of these things. Literally, Whether such things could be debated; whereas &c., Whether the debate of such things could be a crime; hence &c., 321.*

23. And the Paul was brought forth on the morrow
 495
 after the Agrippa and the Bernice having come
 333
 with great pomp, and having entered into the place
 799,3
 of hearing. Even with chief captains, and men that
 are of renown of the city, and having command of
 the Festus,

24. and the Festus said, king Agrippa and all
 that are present with us, men, behold this *man*, con-
 cerning whom, all the multitude of the Jews dealt
 800,1
 with me. Even in Jerusalem and here, crying out
 not to be fit him to have life any longer.

25. But I perceived nothing worthy him of death
 to have done. Even I judged to send by his the
 495
 Paul's having appealed to the Augustus,

26. concerning whom, anything certain I have not
 800,2
 to have written to the Lord, wherefore I brought

799,2. *Stop.* The Sense here is not, *To morrow I will compel thee to hear him*, which is the Literal Sense; but, *To morrow thou shalt have an opportunity of hearing him*; hence the *Major Stop*. See Rule 184.

799,3. *Stop.* The Sense here is not, *That they jointly together entered*, which is the Literal Sense; but, *That each was there present*; hence the *Major Stop*. See Rule 184.

800. *All the multitude of the Jews.* Literally, *Throughout the world*; whereas &c., *Those in that place*; hence &c., 322,1.

800,1. *Stop.* The Sense here is not, *The multitude dealt with me in Jerusalem*, which is the Literal Sense; but, *The multitude dealt with me, even those of them that were in Jerusalem*; hence the *Major Stop*. See Rule 184.

forth him, before you, and especially before thee O king Agrippa, that after the examination having been, I should have something, I should have written.

27. For unreasonable to me it seemeth, sending a prisoner. Not even the crimes⁸⁰¹ against him to^{497,4} have signified.

CHAPTER XXVI.

1. Then Agrippa, to the Paul, said, it is permitted to thee, for thyself, to speak. Then the Paul having stretched forth the hand, was pleading,

2. concerning all things, of which I am accused by Jews, O king Agrippa, I have been esteemed by myself happy, before thee, being about this day to answer,

3. especially skilful being thou of all that are

800,2. *I have not to have written to the Lord.* Literally, On any subject; whereas &c., In relation to this man as a prisoner; hence &c., 321.

801. *The crimes against him.* Literally, The crimes committed against him; whereas &c., The crimes that he was charged with committing; hence &c., 321.

802. *Stop.* The Sense here is not, That what follows this Stop, Is a record of the immediate action and speaking of Paul, which the Literal Sense implies that it is; but, That it is a general statement of what Paul after Agrippa's speaking to him said and did, He stretched forth his hand and pleaded, commencing his address, Concerning all things &c.; hence the Major Stop. See Rule 184.

802,1. *Now verily all Jews &c.* Literally, Every Jew knew it; whereas &c., It was public, and so every Jew might know it; hence &c., 321.

with *the* Jews customs or even questions, wherefore
I beseech patiently to have heard me.

4. Now verily all Jews know my manner of life
that was from youth, that existed from beginning
among my nation.

5. Even in Jerusalem foreknowing me from re-
mote time, if they should wish to testify, for after
the most straight sect of the our religion, a Pharisee I
lived,

6. even now for hope of the promise having been
made to our fathers, by the God, being condemned
I have stood,

7. unto which our twelve tribes, in continuation,
night and day serving, it hopes to be going to come,
for which hope, I am accused by Jews O king,

8. why incredible is it judged by you, if the God
raises dead persons.

803. *Stop.* The Sense here is not, *That existed among my nation even in Jerusalem*, which is the Literal Sense; but, *All Jews knowing it. Even in Jerusalem foreknowing me from remote time*; hence the *Major Stop*. See Rule 184.

803,1. *A Pharisee I lived.* Literally, *I possessed life*; whereas &c., *I lived after the rule of a Pharisee*; hence &c., 321.

803,2. *The promise having been made to our fathers.* Literally, *Personally to them*; whereas &c., *Handed down through them*; hence &c., 321.

803,3. *Being condemned I have stood.* Literally, *Judicially sentenced*; whereas &c., *Charged with so teaching*; hence &c., 321.

9. For *once* I thought with myself, on account of the name of Jesus the Nazarite, it to be fit many
 333
 contrary things to have done,

10. wherefore so I did at Jerusalem, and I, in
 804
 prisons shut up many of the saints, having received
 804,1
 the authority from the chief priests. Even being
 804,2
 slain by them, I gave a vote,

11. and in all the synagogues. Oft punishing
 804,3
 them, they were compelled to blaspheme. I being
 804,4
 exceedingly mad against them was persecuting as far
 as even unto the without cities,

12. on account of which, going to the Damascus,
 with authority and a commission the *i e that was*
 from the chief priests,

13. I saw O king from heaven with midst of day,
 495

804. *Raises dead persons.* Literally, *Personally does so*; whereas &c., *Causes them to be raised*; hence &c., 321.

804,1. *The authority &c.* Literally, *The absolute justification*; whereas &c., *The human power to enforce obedience*; hence &c., 321.

804,2. *Stop.* The Sense here is not, *In connexion with the sentence that immediately precedes it*, which according to the Literal Sense it should be; but, *With that which precedes that sentence*; hence the *Major Stop*. See Rule 184.

804,3. *Stop.* The Sense here is not, *Punishing the same person many times*, which is the Literal Sense; but, *Many times punishing persons for the same crime*; hence the *Major Stop*. See Rule 184.

804,4. *Stop.* The Sense here is not, *They were compelled to blaspheme*, *I being exceedingly mad against them*, which is the

in the way, above the brightness of the sun, having

 shone round about me a light, and those that are ^{804,5}
^{804,6}
 journeying with me.

14. Then I heard after all having fallen to the ⁴⁹⁶

 earth, a voice saying to me in the Hebrew tongue,

 Saul, Saul, why persecutest thou me, hard ⁸⁰⁵ it is for

 thee, against pricks, to kick.

15. Then I said, who art thou Lord. And the
^{822,2}
 Lord said, I Jesus am, whom thou persecutest,

16. nevertheless arise and stand upon thy feet.
 For for this purpose, I appeared to thee to have made
 thee a minister and a witness. ⁸⁰⁶ Even by what things
⁸⁰⁵
 thou shouldst know me. And by what things I shall
 appear in thee.

Literal Sense; but, I being exceedingly mad against them was persecuting &c.; hence the Major Stop. See Rule 184.

804,5. *Those that are journeying with me. Literally, Only the parties specified; whereas &c., All the persons then present with me, many of whom were journeying with me; hence &c., 321.*

804,6. *Stop. The Sense here is not, Going to Damascus I saw a light, and heard after all falling to the earth a voice &c., which is the Literal Sense; but, Going to Damascus I saw a light and then after all had fallen to the ground in consequence of it, I heard a voice; hence the Major Stop. See Rule 184.*

805. *Persecutest thou me. Literally, Personally me; whereas &c., Those that believe on me; hence &c., 321.*

805,1. *Stop. The Sense here is not, Of, which is the Literal Sense; but, By; hence the Major Stop. See Rule 184.*

806. *Stop. The Sense here is not, And by, which from the preceding Context the Literal Sense requires it should be; but, And of; hence the Major Stop. See Rule 184.*

17. delivering thee from the people, and from the Gentiles, unto whom, I send thee to have opened their eyes in respect of that they ⁸⁰⁷ should have turned from darkness, unto light,

18. and from the power of the satan, unto the God, *and* in respect of that they ⁸⁰⁷ should have received forgiveness of sins, and an inheritance, among them that have been sanctified by faith that is in me. ⁸⁰⁸

19. Whereupon O king Agrippa, ^{808,1} disobedient I was not to the heavenly vision,

20. but announcing to them that were at Damascus. ^{808,2} Though first indeed at Jerusalem. ^{808,3} And all the coast of the Judea, even to the Gentiles, to repent and to return to the God, worthy of the repentance doing works,

807. *In respect of that &c.* Literally, *They should effect what is stated; whereas &c., They may effect it; hence the Peculiar Government.* See Rule 181.

808. *Stop.* The Sense here is not, *Upon which account, which I conceive is the Literal Sense; but, In relation to which; hence the Major Stop.* See Rule 184.

808,1. *Disobedient I was not.* Literally, *In any respect; whereas &c., I did not openly refuse to comply; hence &c., 321.*

808,2. *Stop.* The Sense here is not, *Announcing to them first at Jerusalem, to whom I afterward announced at Damascus; hence the Major Stop.* See Rule 184.

808,3. *But announcing to them to repent.* Literally, *Announcing in their case that they should repent; whereas &c., Announcing to them and to all that repentance is requisite; hence &c., 321.*

21. on account of these things, Jews ⁸⁰⁹having caught me, in the temple, they were going about to have killed.

22. But ⁸¹⁰having obtained help that is from the God, unto this day, I have stood, being witnessed to small and also to great, ^{810,1}I nothing besides saying. Even by what the prophets proclaim being about to have come, also Moses,

23. when susceptible of suffering the Christ *was*, when he first, by resurrection from *the* dead, a light is about to declare plainly to both the people and the Gentiles.

24. And these things by him pleading, the Festus ⁸¹¹says with sound in the voice, thou art mad Paul, it ⁸¹²turns about thy great learning to folly.

25. Then the Paul, I am not mad, says he, most

809. *The Jews having caught me.* Literally, *Having as a body done so*; whereas &c., *Men who were Jews having done so*; hence &c., 321.

810. *Having obtained help.* I think it probable that this means, Literally, *Miraculous assistance*; whereas he here has reference to, *The ordinary Divine protection*; hence &c., 321.

810,1. *Stop.* The Sense here is not, *That he uttered no word other than the prophets recorded*, which is the Literal Sense; but, *That he revealed nothing other than what their record sanctioned*; hence the *Major Stop*. See Rule 184.

811. *The Festus says with sounding the voice.* Literally, *No one can otherwise say anything*; whereas &c., *He did so with more than ordinary sound*; hence &c., 321.

812. *It turns about thy great learning.* Literally, *It acts upon*

noble Festus, but words I speak with truth and
soberness.

26. For the king knoweth of these things, before
whom speaking freely. Verily I declare to be unknown to him of these things, I do not use persuasion. For it exists not in a corner, this thing having been effected,

27. believest thou king Agrippa the prophets, I have known, that thou believest.

28. Then the Agrippa, to the Paul, to a little
thou usest persuasion me a christian to have made.

29. And the Paul, I may have desired perhaps the God, both as to little and as to great, not only thou, but also all that hear me this day to have become of such kind, as even I exist, except these
bonds.

the learning itself; whereas &c., It makes confusion of thy utterances; hence &c., 321.

813. *But words I speak with truth and soberness. Literally, I speak words that are true and correct; whereas &c., I am speaking as a sober and true man ought to speak; hence &c., 321.*

813.1. *For the king knoweth of the things. Literally, Has knowledge of the things that satisfies his mind of their correctness; hence &c., 321.*

814. *Thou usest persuasion. Literally, Usest arguments that should affect me personally; whereas &c., That should affect all that resemble me; hence &c., 321.*

815. *Stop. The Sense here is not, That what follows this Stop immediately succeeded what precedes it; but, That it did so shortly after; hence the Major Stop. See Rule 184.*

30. Then the king rose up, even the Governor.^{815,1}
 And the Bernice, and they that set with them,

31. and having gone aside, they were talking⁸¹⁶
 between themselves, saying, that nothing worthy of^{816,1}
 death or of bonds this man doeth.

32. Then Agrippa said to the Festus, this man⁴⁹⁶
 was able to have been set at liberty; if he had not⁸¹⁷
 appealed to Cesar.

CHAPTER XXVII.

1. And when it was determined in respect of that⁸¹⁸
 we should sail into the Italy.^{818,1} Then they were de-
 livering the Paul, and certain other prisoners to a
 centurion by name Julius of the band of Augustus.

815,1. *Stop.* The Sense here is not, *Then the king rose up, even the governor and the Bernice*, which is the Literal Sense; but, *Even the governor. Also the Bernice*; hence the *Major Stop*. See Rule 184.

816. *Worthy of death.* Literally, *Even in relation to God*; whereas &c., *He had done nothing against the law that they could punish with death*; hence &c., 321.

816,1. *This man doeth.* Literally, *Personally performs*; whereas &c., *Sanctions being done*; hence &c., 321.

817. *This man was able to have been set at liberty.* Literally, *It was possible for him to be set at liberty*; whereas &c., *He was able to be so in accordance to our law*; hence &c., 321.

818. *In respect of that &c.* Literally, *That their object was to sail for Italy*; whereas &c., *Their object was to be tried by Augustus, which could then alone be done in Italy*; hence the *Peculiar Government*. See Rule 381.

818,1. *Stop.* The Sense here is not, *That immediately on its being determined*, which is the Literal Sense; but, *That in consequence of its being determined*; hence the *Major Stop*. See Rule 184.

2. And having entered into a ship, Andramythium,
 meaning to navigate unto the coasts^{818,2} of the Asia, we
 were put to sea after Aristarchus, a Macedonian of
 Thessalonica being with *ie*^{818,3} joining us.

3. And we were brought⁸¹⁹ the next day^{819,1}, to Sidon.
 And courteously the Julius having treated the Paul,
 he gave liberty to the friends in *his* having been
 refreshed by attention to have enjoyed *it*,

4. and thence having been launched, we sailed
 under the Cyprus, on account of the *fact* the winds^{819,1}
 to be contrary.

5. And the sea that is of the Cilicia and Pam-
 phylia having sailed over, we came to Myra of the
 Lycia,

6. and there the centurion having found a ship of
 Alexandria sailing unto the Italy, he put us, in it.

818,2. *To navigate unto the coasts of the Asia.* Literally, *All of them*; whereas &c., *Places that were of their coasts*; hence &c., 321.

818,3. *Stop.* The Sense here is not, *And we viz. Paul and his company*, which is the Literal Sense; but, *We the entire ship's company*; hence the *Major Stop*. See Rule 184.

819. *We were brought the next day.* Literally, *We were brought the next place to Sidon*; hence &c., 321.

819,1. *Stop.* The Sense here is not, *They were brought to Sidon, and then Julius courteously treated Paul*, which is the Literal Sense; but, *Both facts occurred without any immediate relation to each other*; hence the *Major Stop*. See Rule 184.

819,2. *The Julius having treated the Paul.* Literally, *Actively*

7. And in ³³³sufficient days, sailing, even with difficulty having sailed unto the Cnidus by the wind not permitting us, we sailed under the Crete, over against ^{819,1}Salmone.

8. And hardly passing it, we came to a place being called ³³³fair havens, to which ^{322,2}near city Lasea was.

9. Then Paul admonished ⁴⁹⁵by much time having passed over, and being now dangerous the sailing, through the *fact*, even the fast already to have passed by,

10. saying to them, Men, I perceive that with hurt and much damage not only of the lading and the ship, but also of our lives to be about to have existed the voyage.

11. Nevertheless the centurion more was believing ⁸²⁰the master of the ship and the owner than that that was being spoken by Paul.

12. Also the more part rendered counsel to have ⁸²¹

shewn him kindness; whereas &c. Passive, Not unnecessarily restrained him; hence &c., 321.

820. *Was believing the master &c. Literally, All that he spoke; whereas &c., What he said in relation to the event referred to; hence &c., 321.*

821. *The more part rendered counsel. Literally, Actively did*

put to sea thence by ⁴⁹⁵inconvenience of the haven
 being for winter, if by any means they may be able,
 having arrived at Phenice to have wintered, a haven
 of the Crete lying *so as to be reached* by a south west
 or by a north west course.

13. And having supposed the purpose to have
 attained by having blown softly from south, hav-
 ing loosed from Assos, they were sailing by the
 Crete.

14. But after not much ^{821,1}*time*, a tempestuous wind
 arose against it, that is called Euroclydon.

15. Then being caught by the ship's having been
 given up, and not being able to bear up against
 the wind, we were being driven.

16. And a certain small island having run under,
 being called Clauda, we prevailed with difficulty
 masters to have come of the boat,

17. which having taken, they were using ⁸²²helps,

what is stated; whereas &c. Passive, Assented to that decision; hence &c., 322,1.

821,1. *A tempestuous wind arose. Literally, The wind actively did what is stated; whereas &c. Passive, Was caused to blow; hence &c., 321.*

822. *They were using helps. Literally, What they did effected help; whereas &c., They used means that they expected would help; hence &c., 321.*

undergirding the ship. ^{822,1} And being afraid lest into the quicksand, they should have fallen, having slackened the sail. ^{497,1} So they were being driven.

18. And violently we being tossed with the tempest to the next *day*, they were being prepared to ⁸²³ throw overboard,

19. even with our own hand they cast out the ⁸²⁴ tackling of the ship on the third day.

20. And all hope was taken away in respect of ⁴⁹⁵ that we should be saved after neither sun or stars appearing for many days. ^{825,1} And a storm not small lying on.

21. But then ⁴⁹⁵ *i e at that time* the Paul having been placed in *the* midst of them after long abstinence existing, he said, is it meet indeed O men, having

822,1. *Stop.* The Sense here is not, *Having taken the boat they were using helps and being afraid*; hence the *Major Stop*. See Rule 184.

823. *They were being prepared to throw overboard.* Literally, *Themselves*; whereas &c., *The burden of the ship*; hence &c., 321.

824. *We cast out the tackling of the ship.* Literally, *All of it*; whereas &c., *Such of it as was not immediately required*; hence &c., 321.

825. *In respect of that &c.* Literally, *Obtained deliverance of any kind*; whereas &c., *Is restricted to deliverance from the danger of the storm to which they were then exposed*; hence the *Peculiar Government*. See Rule 381.

825,1. *Stop.* The Sense here is not, *After a storm had not been lying on us for many days*, which is the *Literal Sense*; hence the *Major Stop*. See Rule 184.

obeyed me not to loose from the Crete. Even to have
 escaped this damage and loss,

22. yet now I exhort you to be of good cheer.
 For loss of life not even one there shall exist of you,
 but yet of the ship.

23. For there stood by me in this the night, an
 angel of the God, by whom I exist, to whom also I
 perform service,

24. saying. Fear not Paul, it is necessary for thee
 to have been brought before Cesar, and lo, the God
 hath been propitiated by thee for all that sail with
 thee,

25. wherefore be of good cheer O men. For I
 believe the God, that so it shall exist, after what
 manner, it hath been spoken to me.

26. Nevertheless against a certain island, it is ne-
 cessary for us to have run.

27. And when the fourteenth night was come of

825,2. *Stop.* The Sense here is not, *Is it meet having obeyed me not in the fact for you to put to sea and to have escaped*; hence the *Major Stop*. See Rule 184.

825,3. *An angel of God &c.* Literally, *What is stated*; where-
 as &c., *What appeared to me to be such, possibly in a dream*; hence
 &c., 321.

826. *It is necessary for thee.* Literally, *Under all circum-*

our being driven up and down in the Adrea, about
 midst of the night, the shipmen were deeming to
 direct them to some country,

28. and having sounded, they found twenty fathoms. And a little further having gone, and again
 having sounded, they found fifteen fathoms.

29. Then being afraid lest against placed rocks, we should have fallen, out of stern, having cast four anchors, they were wishing day to have come.

30. Then the Paul said to the centurion and to
 the soldiers after the shipmen wishing to have flown
 from the ship, and having let down the boat into the
 sea by pretence, that out of foreship being about
 anchors to cast,

31. except these should have abode in the ship,
 ye are not able to have been saved.

stances; whereas &c., In accordance with the Divine appointment; hence &c., 321.

827. *And when the fourteenth night was come. Literally, Actively arrived; whereas &c. Passive, When the time had reached the fourteenth night; hence &c., 322,1.*

827,1. *The shipmen were deeming to direct them to some country; Literally, Them in particular; whereas &c., All that were in the ship; hence &c., 321.*

828. *Stop.* The Sense here is not, *They found the depth, and were afraid &c.*, which is the Literal Sense; but, *They found the depth, and in consequence of it they feared; hence the Major Stop.* See Rule 184.

32. Then the soldiers cut off the ropes of the boat, and allowed it to have fallen off.

33. And until when, day was being about to come,^{828.1}
 the Paul was beseeching all to have taken meat,
 declaring fourteen this very day, expecting, without
 food ye continue, nothing having taken,

34. wherefore also I pray you to have partaken of
 meat. For this, for the your health, is. For a hair,⁴⁹⁸
 of the head of none of you shall fall.

35. And having spoken these things, and taken
 bread, he gave thanks to the God, in the presence of
 all, and having broken, he began to eat.

36. Then all of good cheer having become, even
 they took of meat.

37. And the all souls in the ship we were about^{322.2}
 threescore sixteen.

38. Then having been satisfied with food, they
 were lightening the ship, casting the wheat, into the
 sea.

39. And when day it was, they not knowing the^{830.}

828,1. *Day was being about to come.* Literally, *The first day commenced; whereas &c., The next day was commencing; hence &c., 322,1.*

830. *Not knowing the land.* Literally, *Not perceiving that they*

land. But a certain creek they were contemplating

 having a shore, into which, they deliberated, if they
 may be able to have thrust the ship,

40. and having taken up the anchors, they were
^{830,1}
 giving up to the sea. Moreover having loosed the
 chains of the oars, and hoisted up the mainsail to the
 wind, they were making toward the shore.

41. And having fallen into a place, an isthmus,
 they ran aground the ship, and the indeed forepart
 having stuck fast, immovable remained. But the
⁸³¹
 hinder part was being broken with the violence.

42. Then a purpose of the soldiers it was, in order
⁸³²
 that they should kill the prisoners. Lest any one
^{833,1}
 having swam out should escape.

approached land; whereas &c., Being unacquainted with the land they approached; hence &c., 321.

830,1. *Stop.* The Sense here is not, *That loosing the chains of the oars added to the seas power over them, which is the Literal Sense; but, That doing it, and hoisting the mainsail, brought them toward the shore; hence the Major Stop.* See Rule 184.

831. *The hinder part was being broken.* Literally, *Actually being fractured; whereas &c., Receiving damage, hence &c., 321.*

832. *Then a purpose of the soldiers it was.* Literally, *They so purposed; whereas &c., They advised such a purpose; hence &c., 321.*

833. *In order that they should kill the prisoners.* Literally, *This was their object in so purposing; whereas &c., In order that the prisoners should not escape; hence &c., 321.*

833,1. *Lest any one having swam out should escape.* Literally,

43. But the centurion willing to have saved the Paul, he kept them from the purpose.^{833,2} And commanded them that are able to swim off, having cast out first, for the land, to escape,

44. then having commanded the rest, whom indeed on boards.^{833,3} Or whom *indeed* on some of the things that are of the ship, and so it came to pass all to have been conveyed safe to the land,

CHAPTER XXVIII.

1. and having escaped.^{833,4} Then we knew, that Melita the island is called.^{834 834,1}

2. And the barbarians were shewing not that that
.....⁸³⁵

What is stated; whereas &c. restricted to the Context; Anyone of the prisoners; hence &c., 321.

833,2. *Stop.* The Sense here is not, *That the command had any connexion with the desire to save Paul*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

833,3. *Stop.* The Sense here is not, *That the boards were not some of the things which belonged to the ship*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

833,4. *Stop.* The Sense here is not, *That there is any connexion between their escape, and their knowledge of the island's name*, which is the Literal Sense; hence the *Major Stop*. See Rule 184. See 497,4.

834. *Then they knew that Melita the island is called.* Literally, *They of themselves knew*; whereas &c., *The fact was made known to them*; hence &c., 322,1.

834,1. *Stop.* The Sense here is not, *We knew that the island is called, and the barbarians were shewing &c.*; hence the *Major Stop*. See Rule 184.

835. *The barbarians were shewing.* Literally, *Were actively doing what is stated*; whereas &c. *Passive, Enabled them to perceive*; hence &c., 321.

was by chance kindness to us. For having kindled a fire, they received us all, on account of the rain that had come, and on account of the cold.

3. Then a female viper out of the fire having come
⁴⁹⁵ after the Paul's having gathered a bundle of sticks
 and laid on the fire, it fastened on his hand.

4. And when the barbarians beheld the beast being suspended on his hand, to one another they
^{835,1} said. No doubt a murderer ^{322,3} this man is, whom
 having escaped out of the sea, the judicial sentence
⁴⁹⁸ suffered not to live.

5. Then indeed the *Paul* having shaken off the beast, into the fire, he felt no harm.

6. But they that expect him to be about to be swollen, or to fall down suddenly dead. Even after much of them looking, and seeing nothing inconvenient, to him coming, being changed, they declared him to be a God.

7. Now among the things that were in that place, there was possessions to the chief man of the island

835,1. *Stop.* The Sense here is not, *That no doubt can exist*, which is the *Literal Sense*; but, *That the party speaking entertains no doubt*; hence the *Major Stop*. See Rule 184.

by name Publius, who having received us for three days.^{836,1} Courteously he lodged.

8. And it came to pass the father of the Publius with fevers and dysentery being tormented to lay sick, to whom, the Paul having entered in and having prayed, laid the hands on him, he healed him.

9. And the rest that are in the island having diseases, were coming and being healed after this thing having done,⁴⁹⁵

10. who indeed honored us with many honors, and put on board for being put to sea the things that were for the occasions.⁸³⁷

11. And after three months, we put to sea in a ship having wintered at the island Alexandria, by mark Castor and Pollux,³²⁸

12. and having landed at Syracuse, we tarried three days.^{838,1}

836,1. *Stop.* The Sense here is not, *That he courteously treated us, because he received us for three days*, which is the *Literal Sense*; hence the *Major Stop*. See Rule 184.

837. *Who honored us with many honors.* Literally, *Did to us things that are in themselves honorable*; whereas &c., *Things that discovered their honor for us*; hence &c., 321.

838. *And put on board &c.* Literally, *What is stated*; whereas &c., *They placed at our command*; hence &c., 321.

838,1. *Stop.* The Sense here is not, *After which days*, which is

13. From thence having removed, we came to Rhegium, and after ³²³one day of south wind having sprung up, second day we came to Puteoli,

14. where having found brethren, we were desired by them to have tarried seven days, and then toward the Rome, we went,

15. and from thence brethren having heard the things that are relating to us, they came for meeting us, as far as Appii Forum, or ³²³the three taverns, whom the Paul having seen, having given thanks to the God, he took courage.

16. And when we came to Rome, it was charged to the Paul to dwell as pertaining to him, with a soldier that keeps him.

17. And it came to pass after three days to have convoked round him those that are chiefs of the Jews. And after their being assembled together, he said unto them, I, men, brethren, nothing contrary having done to the people, or to the customs by the fathers, a prisoner, from Jerusalem, was delivered into the hands of the Romans,

the Literal Sense; but, *From which place*; hence the *Major Stop*. See Rule 184.

18. who having examined me, they were determining to have released. Even because the not one cause of death, to have existed by me.

19. But I was ⁸⁴⁰constrained to have appealed unto Cesar by the Jews contradicting, not as having anything to speak ⁸⁴¹against my nation.

20. Therefore for this the cause, I entreated you to have beheld and to have spoken with. Because on account of the hope of the Israel, I am bound ^{841,1}with this chain.

21. Then the *men*, to him, said, we neither letters, concerning thee, received from the Judea, or any of the brethren having arrived it shewcd, or spake anything of thee, evil.

22. But we desire from thee to have heard, what thou thinkest. For verily as concerning this sect, known it is to us, ^{822,2}that everywhere it is spoken against.

840. *But I was constrained &c.* Literally, *Imperatively constrained*; whereas &c., *I had no prudent alternative*; hence &c., 321.

841. *Having anything &c.* Literally in this connexion, *Against those of my nation who accused me*; whereas &c., *Against the laws of my nation*; hence &c., 321.

841,1. *I am bound with this chain.* Literally, *He was bound because the Israelites had hope*; whereas &c., *He was bound for that which realized the Israelites hope*; hence &c., 321.

23. And having appointed to him a day, there came to him, into the lodging, many, to whom he was expounding, testifying to the kingdom of the ⁸⁴²God. And persuading them, concerning the Jesus. ^{842,1} Both from the law of Moses and the prophets, from morning, till evening,

24. and the ⁴⁹⁴*one part* indeed were being persuaded by the things that are spoken. But the ⁴⁹⁴*other part* were disbelieving.

25. And discordances existing between one another, they were being permitted to depart after the Paul having spoken one word, *namely*, that truly the ⁸⁴⁴spirit that is holy spoke by means of *Esaias the prophet*, unto your fathers,

26. saying, go in opposition to this people, for I said *as* to hearing, ye shall hear, yet ye should not have understood, and seeing, ye shall see, yet ye should not have perceived.

842. *Stop.* The Sense here is not, *Testifying to the kingdom of God, and so persuading them &c.*, which is the Literal Sense; but, *And in addition persuading them*; hence the *Major Stop*. See Rule 184.

842,1. *Stop.* The Sense here is not, *The things relating to Jesus both of the law &c.*, which is the Literal Sense; but, *Persuading them both from the law &c.*; hence the *Major Stop*. See Rule 184.

844. *The spirit that is holy spoke.* Literally, *Actively did so*;

27. Because the heart of this people was waxed gross, so they heard with their ears dully, and they closed their eyes. Lest they should have seen with the eyes, or should have heard with the ears, and so should have understood with the heart, and should have been converted, and I shall heal them.

28. Therefore known to you, be, that this the salvation of the God was sent to the Gentiles, they also shall hear it,

29 & 30. And he dwelt two whole years, in his own hired house, and was receiving all that came in unto him,

31. preaching the kingdom of the God, and teaching the things that are relating to the Lord Jesus Christ, with all confidence without hindrance.

whereas &c. *Passive, Utterance was made by means of it; hence &c., 321.*

845. *They heard with their ears dully.* Literally, *Their bodily ears; whereas &c., Their mental use of what they heard; hence &c., 321.*

845,1. *Stop.* The Sense here is not, *That they did what is stated with the object stated*, which is the *Literal Sense*; but, *That they effected what is stated by the means specified*; hence the *Major Stop*. See Rule 184.

846. *That the salvation of the God &c.* Literally, *Expressly to them; whereas &c., They were not excluded; hence &c., 321.*

THE
VATICAN ENGLISH VERSION.

THE
VATICAN ENGLISH VERSION
OF
ACTS OF THE APOSTLES.

CHAPTER I.

1. The former treatise I made, O Theophilus, for all *men*, of what Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he had given such commandments unto the apostles as he chose, respecting the spirit's freedom from guilt :

3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :

4. And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, *saith he*, ye have heard of me.

5. That John truly baptized with water ; but ye as to spirit shall be baptized Holy not many days hence.

6. Even they therefore that met together, asked of him, saying, Lord, if at this time *we obtain it*, thou dost restore again the kingdom to Israel.

7. Then he said unto them, It is not for you to know times or seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you, and be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things concerning their knowledge, he was taken up ; and a cloud received him out of their sight.

10. And as they looked stedfastly toward heaven as he went up, behold, two men had stood by them in white apparel ;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from a mount called Olivet, which is from Jerusalem a sabbath day's journey.

13. And when they were come in, they went up into the upper room where there were abiding even Peter, and James, and John, and Andrew Philip, and

Thomas Bartholomew, and Matthew James *the son of Alphaeus*, and Simon the Zealot, and Judas *the brother of James*.

14. These all continued with one accord in prayer with the women, and Mary the mother of Jesus, and with his brethren.

15. ¶ And in those days Peter stood up in the midst of the brethren, and said, (the number of names together were about an hundred and twenty,)

16. Men *and* brethren, the scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17. That having been numbered with us, and obtained the share of this ministry *that he fulfilled*.

18. Therefore indeed *was it that* this *share* purchased the field of the reward of his iniquity; and *that* he falling headlong, burst asunder in the midst, and all his bowels gushed out.

19. (Indeed it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, A field of blood.)

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21. Wherefore of these men which have companied

with us all the time that the Lord Jesus went in and out among us,

22. Beginning from the baptism of John, unto the day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23. Then they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25. To take the place of this ministry and apostleship, from which Judas deserted, that he might go to his own place.

26. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

1. And by the day of Pentecost it was to be completed; they were all united in the determination.

2. Then suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and there sat one upon each of them.

4. And they were all filled with a Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5. Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6. And after *the Apostles* having come to this utterance, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were amazed and marvelled, saying, Is it not, Behold, all these which speak are Galilæans?

8. Then how hear we every man in our own tongue, whercin we were born?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. And others mocking said, these men are full of new wine.

14. ¶ Then Peter having been placed with the eleven, lifted up his voice, and said unto them, Ye men, Jews and all *ye* that dwell in Jerusalem, be this known unto you, and hearken to my words:

15. For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16. But this is that which was spoken by the prophet Joel;

17. Verily it shall come to pass after these things, saith God, I will pour out of my Spirit to all flesh : even your sons and your daughters shall prophesy, and your young men shall see by visions, and your old men shall be instructed by dreams :

18. Yea verily to my servants and to my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy :

19. And I will show wonders in the heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke :

20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of Jehovah come :

21. Yet it shall come to pass, every one, whosoever shall call on the name of Jehovah shall be saved.

22. Ye men of Israel, hear these words ; Jesus the Nazarite, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you,

23. As ye yourselves have known this *man* delivered by the determinate counsel and foreknowledge of God to wicked hands, having crucified, ye slew,

24. Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

25. For David speaketh concerning him, I was keeping in remembrance the Lord's presence with me in all things, for he is on my right hand, unless I should be moved *to forget him* :

26. Therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope :

27. That thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28. Thou hast made known to me ways of life ; thou shalt make me full of joy with thy countenance.

29. Men *and* brethren, I can freely speak unto you of the patriarch David, that he is both dead and buried, as his sepulchre is with us unto this day.

30. Yet *he* being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, he would sit on his throne ;

31. Seeing this before, he announced the resurrection of the Christ, that he was not left in hell, neither his flesh did see corruption.

32. This Jesus God raised up, whereof we all are witnesses.

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this *measure of it*, which ye now see and hear.

34. For David ascended not into the heavens : yet

he saith, Jehovah said unto my Lord, Sit thou on my right hand,

35. Until perhaps I make thy foes a footstool.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both a Lord and a Christ.

37. And when they heard *this*, they were pricked to the heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38. Then Peter *said* unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of the sins *of which ye repent*, and ye shall receive the Holy Ghost's gift *of tongues &c.*

39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as Jehovah our God should have called.

40. And with many other words did he testify and exhort, saying, Be saved from this untoward generation.

41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42. Nevertheless they were persevering in the apostles' doctrine, even in the fellowship in the breaking of the bread *enjoined*, and in the prayers *they offered*.

43. Verily a fear came upon every soul: as many wonders and signs were done by the apostles.

44. Now all that believed at that *time*, had all things common ;

45. And sold their possessions and goods, and parted them to all *men*, as probably any man had need.

46. And they, persevering in *meeting* daily together in the temple, and in breaking of bread according to *the size of the house*, did eat their meat with gladness and singleness of heart, *

47. Praising God, and having favour with all the people. As the Lord by this way was adding those that are saved at that time.

CHAPTER III.

1. Now Peter and John went up together into the temple at the hour of the prayer that is ninth.

2. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ;

3. Who seeing Peter and John about going into the temple asked an alms.

4. And Peter, fastening his eyes upon him with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something of them.

6. Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ the Nazarite, walk.

7. And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength.

8. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God:

10. And they knew that it was he which sat for the alms *distributed* at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11. And as he kept fast hold of Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12. And when Peter saw *it*, he said unto the people, Men, Israelites, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his servant Jesus; whom ye delivered up, and disowned in the presence of Pilate, he having judged *him* clean.

14. Yea ye disowned the Holy One and the Just, and desired a murderer to be granted unto you;

15. And killed the Prince of the life *we are seeking*, whom God hath raised from the dead; whereof we are witnesses indeed to the faith in his name.

16. He made this man strong, whom ye see and know : his name, yea, the faith which is in it hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18. And *that* those things, which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

19. Repent ye therefore, and be converted to the *doctrine*, that your sins may be blotted out, that probably times of refreshing should come from the Lord's having appeared ;

20. Indeed he should have sent away Christ, even Jesus who was before appointed unto you :

21. Whom it behoveth heaven to receive until times of a restitution of all things, which God hath declared by the mouth of the holy that are since the world began prophets of his.

22. Moses indeed said, A prophet shall Jehovah the God raise up unto you of your brethren, like unto me ; of him shall ye hear in all things whatsoever he should have spoken unto you.

23. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24. For verily all the prophets from Samuel and those that follow after, as many as have spoken, have indeed foretold of these days.

25. Ye are children of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first God, having raised up his servant, sent him to bless you, in the *endeavour* of each to turn away from the iniquities *he has pursued*.

CHAPTER IV.

1. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2. Being grieved that they taught the people, and preached through the *Dispensation* of Jesus the resurrection from the dead.

3. And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4. Howbeit many of them which heard the word believed; verily the number of the men was about five thousand.

5. And it came to pass on the morrow, that their rulers, and presbyters, and scribes,

6. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together on account of them at Jerusalem.

7. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8. Then Peter, filled with a Holy Spirit, said unto them, Ye rulers of the people, and presbyters,

9. If we this day be examined of the good deed done to the impotent man, by what means he has been made whole ;

10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, *even by this name* hath this man stood before you whole.

11. This is the stone which was set at nought of you builders, which has been made into a head-stone of a corner.

12. Verily the deliverance of *this kind* is not *vouchsafed* in any other name : for there is none other name under heaven given among men, whereby it is fit for you to be delivered.

13. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Jesus.

14. As beholding the man which was healed standing with them, they could say nothing against it.

15. Then when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men ? for that indeed a notable miracle hath existed by

them to all them that dwell in Jerusalem *is* manifest, and we cannot deny *it*.

17. But that it spread no further among the people, we should straitly threaten them, that they speak henceforth to no man in this name.

18. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20. For we cannot, *as God's teachers*, but speak the things which we have seen and heard.

21. Then they that had further threatened them, let them go, finding nothing how they might punish them, because of the people: for they all glorified God for that which was done.

22. For the man was above forty years old, on whom this miracle of healing was shewed.

23. And being let go, they went to their own company, and reported all that the chief priests and presbyters had said unto them.

24. And when they heard that, they lifted up a voice to God with one accord, and said, Lord, thou which hast made the heaven, and the earth, and the sea, and all that in them is:

25. Who said by our father by means of a Spirit Holy through the mouth of thy servant David, Why did the heathen rage, and people imagine vain things?

26. The kings of the earth stood up, and the rulers were gathered together in the same *spirit* against the Lord, and against his Christ.

27. For of a truth against thy holy servant Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with Gentiles, and people of Israel, were gathered together in this commonwealth,

28. For to do whatsoever thy hand and thy counsel determined before to be done : even the things now *effecting*.

29. O Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak thy word,

30. In the *assurance of the things effected by* the hand to extend *the knowledge of thee*, by healing and signs and wonders, to be done by the name of thy holy servant Jesus.

31. And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32. And the multitude of them that believed were of one heart and soul : neither said any *of them* that ought of the things which he possessed was his own ; but they had all things common.

33. And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.

34. Indeed not even was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid *them* down at the apostles' feet for its distribution unto every man, according as perhaps any one had need.

36. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, A son of consolation,) a Levite, *and* of the country of Cyprus,

37. Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3. Then Peter said, Ananias, why hath the Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4. Was it not remaining thine own? it was so, having been sold by thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5. And Ananias hearing these words fell down, and died: and great fear came on all them that heard *of it*.

6. And the young men arose, wound him up, and carried *him* out, and buried *him*.

7. And it was about the space of three hours after, even his wife, not knowing what was done, came in.

8. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of Jehovah? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10. Then fell she down straightway at his feet, and died: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11. And great fear came upon all the church, and upon as many as heard these things.

12. Then by the hands of the apostles were many signs and wonders wrought among the people; yet they were all together in Solomon's porch.

13. For of the rest *of the believers*, durst no man join himself to them: even the people magnified them.

14. And more believing in the Lord were being added, multitudes both of men and women.

15. Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

16. And there came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits : which-soever they were, every one was being healed.

17. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18. And laid their hands on the apostles, and put them in the common prison.

19. But an angel of Jehovah by night opened the prison doors, and brought them forth, and said,

20. Go, yea, having been appointed, speak in the temple to the people all the words of this life.

21. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22. But when the officers came, and found them not in the prison, they returned, and told,

23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors : but when we had opened, we found no man within.

24. Now when the captain of the temple and the chief priests heard these things, they doubted of them, what possibly may have caused this.

25. Then came one and told them, saying, Behold, the men whom ye put in the prison are standing in the temple, and teaching the people.

26. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27. And when they had brought them, they set *them* before the council: and the high priest asked them,

28. Saying, Did not we straitly command you that ye should not teach in this name? yet, behold, ye have filled Jerusalem with your doctrine, surely ye intend to bring this man's blood upon us.

29. Then Peter and the *other* apostles answered and said, It is necessary to obey God rather than men.

30. The God of our fathers raised up Jesus, whom ye slew, having hanged *him* on a tree.

31. God should have exalted this *man*, a Prince and a Saviour, to his right hand, for to offer repentance to Israel for a remission of sins.

32. And we are witnesses for him of these things; as God hath given the Holy Ghost to them that obey him.

33. Then when they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had

in reputation among all the people, and commanded to put the apostles forth a little space ;

35. And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36. For before these days rose up Theudas, boasting himself to be somebody ; to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were scattered, and brought to nought.

37. After this man rose up Judas the Galilean in the days of the taxing, and drew away people after him : he also perished ; and all, *even* as many as obeyed him, were dispersed.

38. So now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought :

39. But if it be of God, ye will not be able to overthrow it ; lest haply ye be found even to fight against God.

40. And to him they agreed : and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for that name.

42. And in the temple, and in every house, they

ceased not all day to teach and preach Jesus *to be* the Christ.

CHAPTER VI.

1. And in those days of the disciples being multiplied, there arose a murmuring of the Grecians against the Hebrews, that their widows were neglected in the daily ministration.

2. Then the twelve called the multitude of the disciples *unto them*, and said, It is not pleasing that we should leave the word of God, and serve tables.

3. Wherefore, brethren, we should look out of you seven men of honest report, full of Spirit and wisdom, whom we should appoint over this business.

4. And we will give ourselves continually to the prayer for, and to the ministry of, the word.

5. And the saying pleased in the judgment of the multitude: and they chose Stephen, a man full of faith and of a Spirit Holy, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6. Whom they set before the apostles: and when they had prayed, they laid the hands on them.

7. Then the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; even a great company of the priests were obedient to the faith.

8. And Stephen, full of grace and power, did great signs and wonders among the people.

9. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10. But they were not able to resist the wisdom and the spirit by which he spake.

11. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12. And they stirred up the people, and the presbyters, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13. And set up false witnesses, which said, This man ceaseth not to speak words against this holy place, and the law :

14. For we have heard him say, that this Jesus the Nazarite shall destroy this place, and shall change the customs which Moses delivered us.

15. And all that sat in the council, looking stedfastly on him, saw his face as it had been a face of an angel.

CHAPTER VII.

1. Then said the high priest, If these things *are* so? He possesses *as a prisoner his right*.

2. Then he said, Men, brethren, and fathers, hearken ; The God by *his* glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3. And said unto him, Get thee out of thy country, and from thy kindred, even here into the land which I perhaps will shew thee.

4. Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5. And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7. And the nation, for whatsoever they shall be in bondage, will I judge, said God: as after that shall they come forth, and serve me in this place.

8. Then he gave him a covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him on the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10. And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11. Now there came a dearth over all Egypt and Chanaan, and great affliction : and our fathers finding no sustenance.

12. And Jacob having heard that there was corn in Egypt, he sent out our fathers first.

13. And at the second *time* Joseph was made known to his brethren ; and Joseph's kindred was made known unto Pharaoh.

14. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15. And Jacob went down and died,

16. He, and our fathers also were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor in Sychem.

17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18. Till another king in Egypt arose, which knew not Joseph.

19. The same dealt subtilly with our kindred, and evil entreated the fathers, so that they cast out their young children, to the end they might not live.

20. In which time Moses was born, and was protected by God, who was present in the father's house three months :

21. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22. So Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24. And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian :

25. For he supposed the brethren would have understood how that God by his hand would deliver them : but they understood not.

26. And the next day he beheld them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27. But he that did the neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ?

28. Wouldest thou not kill me ? What is thy rank ? Thou slew the Egyptian yesterday ?

29. Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel in a flame of fire in a bush.

31. And when Moses saw *it*, he wondered at the sight: then as he drew near to behold *it*, a voice of Jehovah came,

32. *Saying*, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. Then Moses trembled; and durst not behold.

33. Then said the Lord to him, Put off thy shoes from the feet: for the place where thou standest is holy ground.

34. Having seen, I know the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. So now hither I would send thee into Egypt.

35. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send both a ruler and a deliverer by the hand of an angel which appeared to him in the bush.

36. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37. This is that Moses, which said unto the children of Israel, A prophet shall God raise up unto you of your brethren, like unto me.

38. This he is, that was made *such* to the church in the wilderness by the angel which spake to him in the mount Sina, and by our fathers: who chose living oracles to give unto you:

39. Whom our fathers wished not to obey, even

they thrust *him* from them, and in their hearts were turned back again into Egypt,

40. Having said unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41. Then they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their hands.

42. So God turned, and gave them up to worship the host of the heaven; as it is written in a book of the prophets, O ye house of Israel, ye have not offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43. Yea, ye took up the tabernacle of Moloch, and the star of the god Remphan, the figures which ye made to worship them: so I will carry you away beyond Babylon.

44. Our fathers had the tabernacle of witness in the wilderness, as he appointed that spake unto Moses to make it according to the fashion that he had seen.

45. Which also our fathers having received by succession brought in with Jesusin to the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46. Who found favour before God, and desired to find a tabernacle for the house of Jacob.

47. Yet Solomon built him an house.

48. Howbeit the most High dwelleth not in temples made with hands ; as saith the phrophet,

49. The heaven *is* my throne, and the earth *is* my footstool ; what house will ye build me ? saith Jehovah : or who, a place of my rest ?

50. Hath not my hand made all these things ?

51. Ye, stiffnecked and uncircumcised in heart, even ye do continually resist hearing the Holy Ghost : as your fathers *did*, so *do* ye.

52. Which of the prophets have not your fathers persecuted ? even they slew them which shewed before of the coming of the Just One ; of whom ye have been now the betrayers and murderers :

53. Ye who have received the law for an ordinance of angels, yet have not kept *it*.

54. When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55. Then he, being full of a Holy Spirit, having looked stedfastly unto heaven, experienced glory from God, even *a revelation of Jesus's* having place on the right hand of God,

56. And said, Behold, I perceive the heavens being opened *to my comprehension*, even the Son of man having place on the right hand of God.

57. Then they cried out with a loud voice, and, stopped their ears, and ran upon him with one accord,

58. And cast *him* out of the city, and stoned *him* : and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59. Yea, they stoned Stephen, calling and saying, O Lord of Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, O Lord, thou wouldest not lay this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles :

2. Yet devout men carried Stephen *to his burial*, and made great lamentation over him,

3. Though Saul was making havock of the church, entered into the houses, and haling men and women committed *them* to prison.

4. Yet even they that were scattered abroad went every where preaching the word.

5. Then Philip having gone down to the city of Samaria, he preached the Christ unto them.

6. And the people with one accord gave heed unto those things which Philip spake, as far as hearing them, and seeing the miracles which he did.

7. For unclean spirits, crying with loud voice,

came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8. And so there was great joy in that city.

9. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11. Even to him they gave heed for the time that is sufficient for the sorceries to have bewitched them.

12. But when they believed Philip's preaching concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13. Even Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14. Then when the apostles which were at Jerusalem heard that Samaria had been embraced by the word of God, they sent unto them Peter and John:

15. Who, when they were come down, prayed for them, that they might receive a Holy Spirit:

16. (For as yet he was fallen upon none of them:

yea only they were baptized in the name of the Lord Jesus.)

17. Then laid they *their* hands on them, and they received a Holy Spirit.

18. And when Simon saw that through laying on of the apostles' hands the Spirit was given, he offered them money,

19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive a Holy Spirit.

20. Then Peter said unto him, Thy money may with thee be for destruction, for thou has thought to purchase with money the gift of God.

21. Thou hast neither part nor lot in this promise : for thy heart is not right in the sight of God.

22. Repent therefore of this thy wickedness, and be besought of the Lord, then perhaps the thought of thine heart may be forgiven thee.

23. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24. Then answered Simon, and said, Be ye besought of me in relation to the Lord, that none of these things which ye have spoken come upon me.

25. Then indeed they that testified and preached the word of the Lord returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26. And an angel of Jehovah spake unto Philip,

saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27. And he arose and went: and, behold, a man of Ethiopia, an eunuch of authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to *Gaza* having worshipped at Jerusalem,

28. And was returning, and sitting in his chariot and reading *Esaias* the prophet.

29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran thither to *him*, and heard him read the prophet *Esaias*, and said, Now verily understandest thou what thou readest?

31. Then he said, How indeed can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32. And the place of the scripture which he read was this, He was led as a sheep to slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33. In the humiliation his judgment was taken away: who shall declare his generation? for his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36. And as they went on *their* way, they came unto some water : and the eunuch said, See *here is* water ; what doth hinder me to be baptized ?

37 & 38. Then he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him.

39. And when they were come up out of the water, a Spirit of Jehovah caught away Philip, and the eunuch saw him no more : yet he went on his way rejoicing.

40. Then Philip was found at Azotus : and passing through he preached in all the cities, till he came to Cæsarea.

CHAPTER IX.

1. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women that were under its obligation, he might bring them unto Jerusalem.

3. And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven :

4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ?

5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest :

6. Notwithstanding, Arise, and go into the city, and it shall be told thee what thou must do.

7. And the men which journeyed with him stood speechless, hearing indeed the voice, but seeing no man.

8. Then Saul was raised from the earth ; and when his eyes were opened, he saw no man : so they led him by the hand, and brought *him* into Damascus.

9. And he was three days without sight, and neither did eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias ; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus : for, behold, he prayeth,

12. And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem ;

14. And here he hath authority from the chief priests to bind all that are called by thy name.

15. But the Lord said unto him, Go thy way : for he is a chosen vessel by me, to bear my name before the Gentiles, and kings, and the children of Israel :

16. For I will shew him how great things he must suffer for my name's sake.

17. And Ananias went, and entered into the house ; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with a Holy Spirit.

18. And immediately there fell from his eyes as it had been scales : and he received sight, and arose, and was baptized.

19. And when he had received meat, he was strengthened. And he was certain days with the disciples in Damascus,

20. Although straightway he preached Jesus in the synagogues, that he is the Son of God :

21. And all that heard *him* were amazed, and said ; Is not this he that destroyed them which are called by this name in Jerusalem, and came hither for that intent, that he might bring them that are bound *to be so called* unto the chief priests ?

22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this *man* is the Christ.

23. And as many days were fulfilled, the Jews took counsel to kill him.

24. But their laying await was known of Saul. And they watched the gates day and night to kill him.

25. Then his disciples took him by night, and lowered him on account of the wall, having let *him* down in a basket.

26. And when he was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, not believing that he was a disciple.

27. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28. And he was with them coming in and going out at Jerusalem,

29. Speaking boldly in the name of the Lord, and was speaking and disputing against the Grecians: so they went about to slay him.

30. But when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31. Then indeed had the church rest throughout all Judæa and Galilee and Samaria; and being edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, was being increased.

32. And it came to pass, as Peter passed through all *these places* to come down to the saints which dwelt at Lydda.

33. Then there he found a certain man named Æncas, which had kept his bed eight years, and was sick of the palsy.

34. And Peter said unto him, Æncas, Jesus the Christ maketh thee whole: arise, and make a bed thyself. And he arose immediately.

35. And all that dwelt at Lydda and Saron saw him, who had turned to the Lord.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38. And Lydda being nigh to Joppa, the disciples having heard that Peter was there, they sent unto him two men, entreating, thou shouldest not delay to come to us.

39. Then Peter arose and went unto them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing coats and garments which Dorcas made, while she was with them.

40. Then Peter put them all forth, and kneeled

down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42. And it was known throughout all Joppa; and many believed in the Lord.

43. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

1. Then a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2. A devout *man*, and one that feared God with all his house, which gave much alms to the people, and and prayed to God for all things.

3. Saw in a vision evidently as it were about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5. And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6. He lodgeth with one Simon a tanner, whose house is by a sea: he shall tell thee what thou oughtest to do.

7. And when the angel which spake unto him was departed, he called two of the household servants, and a devout soldier of them that waited on him continually ;

8. And when he had declared all *these* things unto them, he sent them to Joppa.

9. And on the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour .

10. And he became very hungry, and would have eaten : but while they made ready, he fell into a trance,

11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet with four corners, being let down to the earth :

12. Wherein were all manner of fourfooted beasts, and creeping things of the earth, and fowls of the heaven.

13. And there came a voice to him, Rise, Peter ; kill, and eat.

14. But Peter said, Not so, Lord ; for I have never eaten any thing that is common or unclean.

15. Then a voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16. And this was done thrice : and immediately the vessel was received up into heaven.

17. Now while Peter doubted in him what this

vision which he had seen should mean, behold, the men which were sent by Cornelius had made enquiry for Simon's house, and stood before the gate,

18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19. Then while Peter thought on the vision, the Spirit said, Behold, two men seek thee.

20. Arise therefore, and get down, and go with them, doubting nothing that I have sent them.

21. Then Peter went down to the men, and said, Behold, I am he whom ye seek : what *is* the cause wherefore ye are come ?

22. Then they said, Cornelius, a centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23. Then called he them in, and lodged *them*. And on the morrow he went away with them, and such of the brethren as were of Joppa accompanied him.

24. And the morrow after he entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26. But Peter took him up, saying, Stand up ; I myself also am a man.

27. And as he talked with him, he went in, and found many that were come together.

28. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath shewed me that I should not call any man common or unclean.

29. Therefore came I without gainsaying, when sent for : but I ask by what direction ye have sent for me ?

30. And Cornelius said, From *the* fourth day until this hour, I had been praying from the ninth hour in my house, and, behold, a man stood before me in bright clothing,

31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in a house of *one* Simon a tanner by a sea :

33. On this account therefore I sent to thee ; and thou hast well done that thou art come. For now are we all here present before God, to hear all things that are commanded thee of the Lord.

34. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons :

35. But in every nation he that feareth him, and worketh righteousness, is accepted by him.

36. He sent the declaration *of acceptance* unto the children of Israel, preaching peace by Jesus Christ : (he is a Lord of all :)

37. Ye know the declaration which was published throughout all Judæa; it having begun in Galilee by the baptism which John proclaimed Jesus that was of Nazareth.

38. That God endowed him with a Holy Spirit and power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him.

39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree :

40. Him God raised up the third day, and shewed him openly to have life ;

41. Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he raised him from the dead.

42. And commanded us to preach unto the people, and to testify, that he it is which has been ordained of God *to be* a Judge of quick and dead.

43. By him do all the prophets witness, that whosoever believeth in him has in his name received a remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed

were astonished, as many as came to *hear* Peter, because that on the Gentiles was poured out a gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ?

48. And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

CHAPTER XI.

1. Now the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3. Saying, That he went in to men uncircumcised, and didst eat with them.

4. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend from heaven, as it had been a great sheet with four corners knit together; and it came even to me:

6. Upon the which when I had fastened mine eyes,

I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7. And I heard also a voice saying unto me, Arise, Peter; slay and eat.

8. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9. Then a voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10. And this was done three times: and all were drawn up again into heaven.

11. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12. And the spirit bade me go with them, nothing doubting. So I went, and these six brethren accompanied me, and we entered into the man's house:

13. And he shewed us that he had seen an angel in his house, which stood and said unto him, Send to Joppa, and call for Simon, whose surname is Peter;

14. Who shall tell thee words, whereby thou and all thy house shall be saved.

15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with a holy spirit.

17. Therefore if God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ ; what power had I, that I could withstand God ?

18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted the repentance that is unto life.

19. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20. But some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21. And the hand of Jehovah was with them : and a great number that believed turned unto the Lord.

22. And the tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas as far as Antioch.

23. Who, when he came, and had seen the grace that was from God, was glad, and exhorted them all, in the purpose of heart to cleave unto the Lord.

24. For he was a good man, and full of a Holy Spirit and faith : and much people was added unto the Lord.

25. Then he departed to Tarsus, for to seek Saul :

26. And when he had found him, he brought him unto Antioch. And it came to pass to them, that a whole year they assembled with the church, and taught much people. And to have discharged the duties first in Antioch of Christian disciples.

27. And in these days came prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius.

29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa :

30. Which also they did, and sent it to the Presbyters by the hands of Barnabas and Saul.

CHAPTER XII.

1. Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

2. And he killed James the brother of John with the sword.

3. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4. And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him ; intending after the passover to bring him forth to the people.

5. Peter therefore was kept in prison : but prayer was made without ceasing of the church for him.

6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains : and the keepers before the door kept the prison.

7. And, behold, an angel of Jehovah came, and a light shined in the chamber : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8. Then the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. Also he saith unto him, Cast thy garment about thee, and follow me.

9. Then he went out, and followed him ; yet wist not that it was true which was done by the angel ; but thought he saw a vision.

10. And when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him.

11. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12. And when he had considered *his position*, he came to the house of Mary the mother of John, whose surname was Mark ; where many were gathered together praying. *

13. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14. Though she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16. But Peter continued knocking : and when they had opened *the door*, and saw him, they were astonished.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. Also he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18. Now as soon as it was day, there was no small stir among the soldiers, what was indeed become of Peter.

19. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cæsarea, and *there* abode.

20. Now he was highly displeased with them of

Tyre and Sidon : but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace ; because their country was nourished by the king's *country*.

21. And upon a set day Herod, arrayed in royal apparel, sat upon the throne, and made an oration unto them.

22. And the people gave a shout, *saying, It is a voice of a god, and not of a man.*

23. And immediately an angel of Jehovah smote him, because he gave not God the glory : and he was eaten of worms, and died.

24. Then the word of the Lord grew and multiplied.

25. And Barnabas and Saul returned from Jerusalem, having fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

1. Now there were in the church that was at Antioch prophets and teachers ; also Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manacn, which had been educated as was Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work which I have called on them to aid.

3. Then when they had fasted and prayed, and laid the hands on them, they sent *them* away.

4. So then indeed they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5. And having come to Salamis, they preached the word of God in the synagogues of the Jews: and were making even John a minister.

6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9. Then Saul, (who also *is called* Paul,) filled with a Holy Spirit, set his eyes on him,

10. And said, O full of all subtilty and all mischief, O child of a devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, a hand of Jehovah *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him

a mist or darkness; and he went about seeking some to lead him by the hand.

12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13. Then they that were of Paul's company having loosed from Paphos, came to Perga in Pamphylia: but John departing from them returned to Jerusalem.

14. And when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17. The God of the people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, as with an high arm he brought them out of it,

18. Though about the time of forty years suffered he their manners in the wilderness.

19. He having destroyed seven nations in the land of Chanaan, divided their land by lot.

20. About four hundred and fifty years indeed

after these things he gave *unto them* judges, until Samuel the prophet.

21. Afterward they desired a king: and God gave unto them Saul a son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, after mine own heart, which shall fulfil all my will.

23. Of this man hath God, of the seed according to promise, raised unto Israel a Saviour, Jesus,

24. After John had first preached before his coming, a baptism of repentance to all the people of Israel.

25. And as John fulfilled the course, he said, What ye think that I am, I am not. But, behold, he cometh after me, whose shoes of *his* feet I am not worthy to loose.

26. Men *and* brethren, children of the stock of Abraham that among you feareth God, to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their rulers, not having known this man, or the voices of the prophets which are read every sabbath day, having fulfilled, they condemned.

28. And though they found no cause of death *in* him, they desired Pilate that he should be slain.

29. And in like manner they fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30. But God raised him from the dead :

31. Who was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32. Also we declare unto you the glad tiding that has been a promise unto the fathers,

33. That this, God hath fulfilled unto our children, in that he hath raised up Jesus again ; for so it is written in the second psalm, Thou art a Son of mine, this day have I begotten thee.

34. And that he raised him up from the dead, *now* no more to return to corruption, he thus said, Assuredly I will give you the sure mercies of David.

35. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36. For David, after he had served his own generation, was by the will of God caused to sleep, and was laid unto his fathers, and so saw corruption :

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you a forgiveness of sins ;

39. Even of all from which ye could not be justi-

fied by the law of Moses: in this man, everyone that believeth is declared just.

40. Beware therefore, lest that come which is spoken of in the prophets;

41. Behold, the despisers, then wonder, and then be separated *from them*: for I work a work in your days, a work which ye should not believe, though a man declare it unto you.

42. And when they were gone out, they desired that these words might be preached to them the next sabbath.

43. Even when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44. And the next sabbath day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, blaspheming.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: *but* seeing ye put it from you, and so judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, in that thou shouldest be for salvation unto the ends of the earth.

48. For the Gentiles that heard this were glad, and glorified the word of God, and believed : as many as were having been ordained to eternal life.

49. For the word of the Lord was being published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. Then they shook off the dust of their feet against them, and came unto Iconium.

52. Notwithstanding the disciples were filled with joy, even of a spirit holy.

CHAPTER XIV.

1. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2. But the unbelieving Jews stired up the Gentiles, and made their minds evil affected against the brethren.

3. Long time indeed therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, by granting signs and wonders to be done by their hands.

4. And the multitude of the city was divided : as part held with the Jews, and part with the apostles.

5. And so it came to pass that there was an assault

made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6. They having been ware of *it*, fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about :

7. And there they preached the gospel.

8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked :

9. The same heard Paul speak : who stedfastly beholding him, and perceiving that he had faith to be healed,

10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter ; and Paul, Mercurius, because he was the chief speaker.

13. Then the priest of Jupiter, which ~~was~~ before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14. But when the apostles, Barnabas and Paul, heard, they rent their clothes, and ran in among the people, crying out,

15. And saying, Men, why do ye these things ?

We also are men of like passions with you, and preach the glad tidings unto you, that ye should turn from these vanities unto a living God, which made heaven, and earth, and the sea, and all things that are therein :

16. Who in the times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good from heaven, giving us rain and fruitful seasons, filling our hearts with food and gladness.

18. Even with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19. Then there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22. Confirming the souls of the disciples, and exhorting them to continue in the faith, as that we must through much tribulation enter into the kingdom of God.

23. And when they had ordained them presbyters as a church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24. And after they had passed throughout Pisidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down into Attalia :

26. And thence sailed to Antioch. Wherefore having been delivered by the grace of God on account of the work which they fulfilled,

27. And having come and gathered the church together, they rehearsed whatsoever God had done by them, even how he had opened a door by faith unto the Gentiles.

28. And there they abode long time with the disciples.

CHAPTER XV.

1. Then certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and presbyters about this question.

3. So then indeed being brought on their way by the church, they passed through Phenice and Sama-

ria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and presbyters, and they declared how many things God had done by them.

5. Then there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6. So the apostles and presbyters came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that as to you it was a good while ago, God made choice, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us ;

9. And put no difference between us and them in the faith, *he* having purified their hearts.

10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ?

11. For we believe that through the grace of the Lord Jesus Christ they shall be saved, even as we.

12. Then all the multitude kept silence, and gave

audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me :

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets ; as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up :

17. That the residue of the men might perhaps seek after the Lord, (even all the Gentiles,) *the men* upon whom my name is called, saith Jehovah,

18. Who doeth these things known from eternity.

19. Wherefore my sentence is, that we trouble not them, which from among the Gentiles turn to God :

20. But that we write unto them, that they abstain from the pollutions of the idols, even the fornication, or strangled *offerings*, or the bloodshed *offerings*.

21. For Moses from old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22. Then pleased it the apostles and presbyters,

with the whole church, to send men chosen by them to Antioch with Paul and Barnabas ; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren :

23. The apostles and brethren presbyters, having written on account of their assistance, unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia to rejoice :

24. Forasmuch as we have heard, that certain from us have troubled you with words, subverting your souls: to whom we gave no commandment :

25. It seemed good unto us, being assembled, with one accord having chosen men to send unto you with our beloved Barnabas and Paul.

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. Hence we have sent Judas and Silas, and them with a command to declare the same things.

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29. That ye abstain from things offered to idols, even blood *offerings*, or strangled *offerings*, or fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.

30. So when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle :

31. *Which* when they had read, they rejoiced for the consolation.

32. Judas and also Silas ; being prophets indeed themselves in much reputation, exhorted the brethren, and confirmed *them*.

33. And after they had tarried *there* a space, they were let go in peace from the brethren unto those that sent them.

34 & 35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36. And some days after Paul said unto Barnabas, Before our return we should go again to the brethren in every city where we have preached the word of the Lord, *and see* how they do.

37. And Barnabas determined to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39. And the contention was so sharp between them, that they departed asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus ;

40. And Paul chose Silas, and departed, *he* having been delivered by the grace of God on account of the brethren.

41. And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

1. Then even came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2. Which was well reported of by the brethren that were at Lystra and Iconium.

3. Him would Paul have to go forth with him; and having taken, he circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4. Yet as they went through the cities, they delivered them the decrees for to keep, that had been ordained of the apostles and presbyters which were at Jerusalem.

5. And so were the churches established in the faith, and increased in number daily.

6. Now they passed over Phrygia and the region of Galatia, having been forbidden of the Holy Ghost to preach the word in Asia,

7. And having come to Mysia, they assayed to go into Bithynia: but the Spirit after Jesus suffered them not.

8. So having passed by Mysia, they came down to Troas.

9. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that God had called us for to preach the gospel unto them.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and next to Neapolis ;

12. And from thence to Philippi, which is the chief colony city of Macedonia : and we were in that city abiding certain days.

13. And on the sabbath we went out of the gate by a river side, where we were accustoming prayer to be made ; and we sat down, and spake unto the women which were assembled.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us* : whose heart the Lord opened to attend unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying :

17. The same followed Paul and us, and cried, saying, These men are the servants of the most

high God, which shew unto you a way of salvation.

18. And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And it came out the same hour.

19. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market place unto the rulers,

20. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22. Then the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat *them*.

23. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely :

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners were listening to them.

26. And suddenly there was an earthquake, so great as that the foundations of the prison were

shaken, and all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison having been awakened out of his sleep, and seen the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. Then he called for lights, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. Then they spake unto him the word of God with all that were in his house.

33. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into the house, he set meat before them, and rejoiced with all his house, believing in God.

35. And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36. Then the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said unto them, They have beaten

us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38. Then the serjeants told these words unto the magistrates: and they were frightened, when they heard that they were Romans.

39. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40. Then they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3. Opening and alleging, that the Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is the Christ.

4. And some of them believed, and consorted with Paul and Silas; even of the devout Greeks a great multitude, and of the chief women not a few.

5. But the Jews having been moved with envy,

took out of the market places of the baser sort, and gathered a company, and set the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6. But when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have excited the world to sedition are come hither also ;

7. Whom Jason hath received : yet these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8. So they disturbed the people and the rulers of the city, when they heard these things.

9. But when they had taken security of Jason, and of the others, they let them go.

10. Then the brethren immediately, it being night, sent away Paul and Silas unto Berea : who coming *thither* went into the synagogue of the Jews.

11. These were more noble than those in Thessalonica, in that they that received the word, with all readiness of mind were searching the scriptures daily, whether those things were so.

12. So indeed many of them believed even of the Greeks ; of honorable women and of men, not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came *thither* also, and stirred up and disturbed the people.

14. And then immediately the brethren sent away Paul to go as far as to the sea : but Silas and Timotheus abode there still.

15. And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed ;

16. Though by Paul's waiting for them at Athens, his spirit was stirring in him, when he saw the city wholly given to idolatry :

17. Further indeed, he was disputing in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18. Then certain philosophers even of the Epicureans, and of the Stoicks, encountered him. And some said, What perchance will this babbler say ? And the *men* of the strange spirits *said*, He thinketh to be an impeacher : because he preached Jesus, and the resurrection.

19. And they took him, and brought him unto the hill Areopagus, saying, We are ready to know what this new doctrine, whereof thou speakest, *is* ?

20. For thou bringest certain strange things to our ears : we would know therefore what these things mean.

21. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive by all things, that ye greatly worship.

23. For as I passed by, and beheld your devotions, I found even an altar with this inscription, TO AN UNKNOWN GOD. Whom therefore ye not knowing worship; this thing declare I unto you.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is served with men's hands in respect of any need, he giving to all life, and breath, and all things;

26. And made as one all nations of men to dwell on every face of the earth, and defined the times before appointed, and the bounds of their habitation,

27. To seek God, if haply they might feel after him, and find him, though indeed he be not far from every one of us :

28. For by him we live, and move, and have our being; as certain also of our poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. For the times of this ignorance God having

winked at ; he now commandeth all men every where to repent :

31. Because he hath appointed a day, in which he will judge the world as to righteousness by a man whom he hath marked out to faith, having given assurance unto all *men*, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked : yet others said, We will hear thee again of this *matter*.

33. Thus Paul departed from among them.

34. Howbeit certain men clave unto him, and believed : among which *was* Dionysius an Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

1. After these things Paul departed from Athens, and came to Corinth ;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla ; (because all Jews had command to depart from Rome :) and came unto them,

3. Even of the same craft to exist, he abode with them as they wrought : for by their occupation they were tentmakers.

4. But he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5. And when Silas and Timotheus were come from

Macedonia, Paul was holding fast to the word, and testified to the Jews *that* Jesus *was* the Christ.

6. But when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your heads; I *am* clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and entered into a certain *man's* house, named Justus after he worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10. For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11. And he continued *there* a year and six months, teaching the word of God among them.

12. Then when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13. Saying, Assuredly this *fellow* persuadeth men to worship God contrary to the law.

14. Then when Paul was now about to open *his*

mouth, Gallio said unto the Jews, If indeed it were a matter of wrong' or wicked lewdness, O ye Jews, according to promise, probably I should bear with you :

15. But if it be questions concerning a record, even of names indeed after your law, look ye *to it* for yourselves ; I will be no judge of such *matters*.

16. And he drave them from the judgment seat.

17. Then all took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. But Gallio cared for none of those things.

18. And Paul even now having tarried sufficient days with the brethren, he took leave and sailed into Syria, and with him Priscilla and Aquila ; having shorn *his* head in Cenchrea : for he had a vow.

19. And they came to Ephesus, and he then left them : and having entered into the synagogue, he reasoned with the Jews.

20. Yet when they desired *him* to tarry longer time, he consented not ;

21. But having bade them farewell, and said, I will return again unto you, if God will, he sailed from Ephesus.

22. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25. This man was instructed in the way of Jehovah; and being fervent in the spirit, he even spake and taught diligently the things concerning Jesus, knowing only the baptism of John.

26. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him, and expounded unto him the way of God more perfectly.

27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through the grace *vouchsafed to them*:

28. For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

CHAPTER XIX.

1. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and found certain disciples,

2. Then he said unto them, Have ye received a holy spirit since ye believed? And they said unto him, We have not so much as heard whether a holy spirit exists.

3. Then he said, Unto what then were ye

baptized? And they said, Unto John's baptism.

4. Then said Paul, John baptized a baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus.

5. Then when they heard *this*, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7. And all the men were about twelve.

8. And he went into the synagogue, and spake boldly for three months, disputing and persuading concerning the kingdom of God.

9. But as some were being hardened, and believed not, speaking evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of Tyrannus.

10. And this continued for two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11. And God wrought miracles besides those done by the hands of Paul:

12. For even from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain even of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of *one* Sceva, a Jew, a chief priest, which did so.

15. And the evil spirit answered and said unto them, the indeed Jesus I know, and Paul I know; but ye, who are ye?

16. And the man in whom the evil spirit was leaped on them, it having overcome both, it prevailed against them, so that they fled out of that house naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, so the name of the Lord Jesus was magnified.

18. And many that had believed came, and confessed, and shewed their deeds.

19. Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20. Thus through power from the Lord, the word grew and prevailed.

21. And after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying,

Verily after I have been there, I must also see Rome.

22. And having sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; he himself stayed in Asia for a season.

23. And at that time there arose no small stir about that way.

24. For a certain *man* named Demetrius, a silversmith, which made shrines for Diana, brought no small gain unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Men, ye know that by this craft we have our wealth.

26. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and even her magnificence should be destroyed, whom all Asia and *the* world worshippeth.

28. And they having heard *these sayings*, and become full of wrath, they cried out, saying, Great *is* the Diana of *the* Ephesians.

29. And the city was filled with confusion: and having caught Gaius and Aristarchus, men of Mace-

donia, Paul's companions in travel, they rushed with one accord into the theatre.

30. And when Paul would have entered in unto the people, the disciples suffered him not.

31. Though certain of the chief of Asia, which were his friends, sent unto him, they were desiring that he would not adventure^r himself into the theatre :

32. Because indced others cried another thing : for the assembly was confused ; and the more part knew not wherefore they were come together.

33. Then they together drew Alexander out of the multitude, by the Jews putting him forward. And Alexander having beckoned with the hand, he would have made his defence unto the people.

34. But when they knew that he was a Jew, all with one voice about two hours cried out, Great *is* the Diana of *the* Ephesians. Great *is* the Diana of *the* Ephesians.

35. And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of *the* Ephesians is a worshipper of the great Diana, even of the *image* which fell down from Jupiter ?

36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, which

are neither robbers of churches, nor yet blasphemers of our goddess.

38. Wherefore indeed if Demetrius, and the craftsmen which are with him, hold to a charge, that they are arresting idlers, there are deputies: let them implead one another.

39. Or if ye enquire any thing beyond, it shall be determined by the lawful assembly.

40. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41. And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1. And after the uproar was ceased, Paul called unto *him* the disciples, and exhorted *them*, and having embraced *them*, he departed for to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3. And having abode three months by the Jews having laid in wait for him, being about to sail into Syria, he purposed to return through Macedonia.

4. And there accompanied him Sopater of colour, a Berean; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5. But these having gone before tarried for us at Troas.

6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7. And upon the first *day* of the week, after our having come together to break bread, Paul preached unto them, being about to depart on the morrow; and continued his speech until midnight.

8. And there were many lights in the upper chamber, where we were gathered together.

9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with the sleep, and fell down from the third loft, and was taken up dead.

10. Then Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11. And when he was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, then he departed.

12. And they brought the young man alive, and were not a little comforted.

13. And we having gone before into the ship sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14. And when he met with us at Assos, we took him in, and came to Mitylene.

15. And having sailed thence the next *day*, we came over against Chios; and in the evening we arrived at Samos; and the next *day* we came to Miletus.

16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17. And from Miletus he sent to Ephesus, and called the presbyters of the church.

18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you the whole time,

19. Serving the Lord with all humility and tears, and temptations, which befel me by the lying in wait of the Jews:

20. *And* how I kept back nothing that it was profitable to have shewed you, or to have taught you publickly, or from house to house,

21. Testifying both to the Jews, and also to the Greeks, the repentance that exists with God, and the faith *that exists* with our Lord Jesus.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23. Save that the Holy Ghost witnesseth against

me in relation to a city, saying that bonds and afflictions abide me.

24. But I make by none of these things the natural life dear unto myself, as I would finish my course, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace *vouchsafed to man*.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom, shall see my face no more.

26. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27. For I have not shunned to declare unto you all the counsel of God.

28. Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased by means of the blood that is his own.

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of you shall men arise, speaking perverse things, to draw away disciples after themselves.

31. Therefore watch, and remember, that during three years I ceased not to warn every one night and day with tears.

32. And now, I commend you to the Lord, and to the word of his grace, which is able to build and

give the inheritance to all them which have been sanctified.

33. I have coveted no man's silver, or gold, or apparel.

34. Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

36. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on Paul's neck, and kissed him,

38. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

1. And the ship that was to carry us to sea, after we were gotten from them, having run a straight course, came unto Coos, and next unto Rhodes, and from thence unto Patara :

2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3. Then when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and came

down to Tyre: for there the ship was to unlade her burden.

4. And finding disciples, we tarried with them seven days: who said to Paul through the Spirit, that he should not embark for Jerusalem.

5. And when we had accomplished those days, we departed; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6. And when we had taken our leave one of another, we took ship; and they returned home again.

7. And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8. And the next *day* we departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was of the seven; and abode with him.

9. And the same man had four daughters, virgins, which did prophesy.

10. And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, This the Holy Ghost teaches the man whose girdle this is, Thus shall the Jews bind *him* at Jeru-

salem, and shall deliver *him* into the hands of the Gentiles.

12. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15. And after those days we took up our baggage, and went up to Jerusalem.

16. And there went with us also *certain* of the disciples of Cæsarea, and brought Mnason of Cyprus, an old disciple, with whom we should lodge.

17. And when we were come to Jerusalem, the brethren received us gladly.

18. For the *day* following Paul went with us unto James; and all the elders were present.

19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20. And when they heard *it*, they glorified God, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21. And they are informed of thee, that thou

teachest the Jews, which are as differing from Gentiles entire Jews, to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22. Now what exists? at all events they will hear that thou art come.

23. Do therefore this that we say to thee: We have four men which have a vow on them;

24. Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25. As touching the Gentiles which believe, we have written, having judged to guard them against that actually offered to idols, even blood, or strangled *victims*, or fornication.

26. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28. Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the

people, and the law, and this place : and further brought Greeks also into the temple, and hath polluted this holy place.

29. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30. And all the city was moved, and a multitude of the people ran together : and they took Paul, and drew him out of the temple : and forthwith the doors were shut.

31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32. Who immediately took soldiers and centurions, and ran down unto them : and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded *him* to be bound with two chains ; and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude : and when he could not know the certainty for the tumult, he commanded *him* to be carried into the castle.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38. Then thou art not that Egyptian, which before these days madest an uproar, and leddest out into the wilderness the four thousand men of the Sicarii?

39. But Paul said, I am a man indeed *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

1. Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3. I am a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to a perfect manner after the father of law, being zealous toward God, as ye all are this day.

4. Who I followed this way unto death, binding and delivering into prisons both men and women.

5. As also the high priest doth bear me witness, and all the estate of the presbyters : from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me saw indeed the light, but they heard not the voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus ; and there it shall be told thee of all things which are appointed for thee to do.

11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12. And one Ananias, a devout man according to

the law, having a good report of all the Jews which dwelt *there*,

13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14. And he said, The God of your fathers hath chosen thee, that thou shouldest know his will, and see the Just One, and shouldest hear the voice of his mouth,

15. That thou shalt be his witness unto all men of what thou hast seen and heard.

16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, having been called by his name.

17. And it came to pass, that when I was come again to Jerusalem, and after I prayed in the temple, I was in a trance ;

18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee :

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting, and kept the raiment of them that slew him.

21. And he said unto me, Depart : for I will send thee far hence unto the Gentiles.

22. And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth : for it is not fit that he should live.

23. And as they cried out, and cast off *their* clothes, and threw dust into the air,

24. The chief captain commanded him to be brought into the castle, having promised that he should be examined by scourging ; that he might know wherefore they cried so against him.

25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned ?

26. When the centurion heard *that*, he went and told the chief captain, saying, what doest thou : for this man is a Roman.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman ? He said, Yea.

28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I verily was *free* born.

29. Then straightway they departed from him which should have examined him : and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews,

he loosed him, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1. And Paul, earnestly beholding the council, said, Men *and* brethren, I have been governing in all good conscience for God unto this day.

2. Then the high priest Ananias commanded them that stood by him to smite him on the mouth.

3. Then said Paul unto him, God is about to smite thee, *thou* whited wall: for sittest thou to judge me after the law, but transgressing the law, thou commandest me to be smitten?

4. And they that stood by said, Revilest thou God's high priest?

5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, That thou shalt not speak evil of a ruler of thy people.

6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, a son of a Pharisee: concerning hope indeed of a resurrection of the dead I am called in question.

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8. For the Sadducees say that there is no resurrec-

tion, neither angel, nor spirit: but the Pharisees confess both.

9. And there arose a great cry: and some of the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: and possibly a spirit or an angel hath spoken by him.

10. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11. And the night following the Lord stood by him, and said, Be of good cheer, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13. And there were more than forty which had made this conspiracy,

14. Who came to the chief priests and presbyters, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15. Now therefore ye with the council signify to the chief captain that he bring him down unto you, as though ye would enquire something more perfectly

concerning him : and we, or ever he come near, are ready to kill him.

16. Then Paul's sister's son having heard of their lying in wait, he went and entered into the castle, and told Paul.

17. And Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain : for he hath a certain thing to tell him.

18. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me ?

20. And he said, Assuredly the Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21. But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

22. Then the chief captain sent away the young man, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23. And he called unto *him* two centurions, and

said, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24. Also provide beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25. *I* having written a letter after this manner :

26. Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27. This man was taken of the Jews, and should have been killed of them : then came *I* with an army, and rescued him, having understood that he was a Roman.

28. And when *I* would have known the cause wherefore they accused him, *I* brought him forth into their council :

29. Whom *I* perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30. And when it was told me that there was a conspiracy against the man, *I* sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him.

31. Then the soldiers, as it was commanded them, took Paul, and brought *him* on account of the night into Antipatris.

32. And on the morrow they left the horsemen to go with him, and returned to the castle :

33. Who, when they came to Cæsarea, and delivered

the epistle to the governor, presented Paul also before him.

34. And when he had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia ;

35. I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV.

1. And after five days Ananias the high priest : descended with certain presbyters, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2. And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, in everything, and also everywhere ;

3. We accept *it*, most noble Felix, with all thankfulness.

4. But in order not to move thee *to anger by my tediousness*, I interrupt *my narrative*, and pray thee : that thou wouldest hear us of thy clemency in few words.

5. Because we have found this man *a pestilent fellow*, even a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes :

6. Who also hath gone about to profane the temple: whom indeed we took,

7 & 8. By examining of whom thyself thou mayest take knowledge of all these things, whereof we accuse him.

9. And the Jews also assented, saying that these things were so.

10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as that thou art skilled, having been of many years a judge unto this nation, I do cheerfully answer for myself:

11. That thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13. Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection both of the just and unjust.

16 On account of this do I exercise myself, to

have a conscience void of offence toward God, and toward men in everything.

17. And after many years having prepared alms for my nation, I came even with *the* offerings.

18. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19. Who ought to have been here before thee, and object, if they had ought against me.

20. Or else let these same *here* say, what evil they have found, they having placed me before the council,

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. Then Felix having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23. Having commanded the centurion to be watchful of him, yet to *let him* have relaxation, and that he should forbid none of his acquaintance to minister unto him.

24. And after certain days, when Felix came with his own wife Drusilla, which was a Jewess, he sent for Paul and heard him concerning the faith in the Dispensation of Jesus.

25. And as he reasoned of righteousness, tem-

perance, and judgment to come, Felix trembled, and answered, For the present, Go thy way; but when I have a convenient season, I will call for thee.

26. Moreover he hoped also that money should have been given him of Paul, wherefore he sent for him the oftener, and communed with him.

27. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAPTER XXV.

1. Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2. Then the high priests and the chiefs of the Jews informed him against Paul, and besought him,

3. And desired favour of him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6. Though having tarried among them not more than eight or ten days, he went down unto Cæsarea on the next day, and sitting on the judgment seat, he commanded Paul to be brought.

7. And when he was come, the Jews which came down from Jerusalem stood round about, bringing many and grievous complaints, which they could not prove,

8. After he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing.

9. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10. Then said Paul, I stand at Cæsar's judgment seat, I stand where I ought to be judged: to the Jews have I done no wrong, as indeed thou very well knowest.

11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13. And after certain days king Agrippa and Bernice came unto Cæsarea and saluted Festus.

14. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15. About whom, when I was at Jerusalem, the chief priests and the presbyters of the Jews informed *me*, desiring *to have* judgment against him.

16. To whom I answered, It is not the manner of the Romans to sentence any man, before that he which is accused have the accusers face to face, and have licence to answer for himself.

17. Therefore, when they were come hither, without any delay, in due order, I sat on the judgment seat, and commanded the man to be brought forth.

18. Against whom when the accusers stood up, they brought none accusation of such evil things as I supposed :

19. But had certain questions against him of their own superstition, even of one Jesus, which was dead, whom Paul affirmed to be alive.

20. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to to be kept till I might send him to Cæsar.

22. Then Agrippa said unto Festus, I was wishing also myself to hear the man. To morrow, said he, thou shalt hear him.

23. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and

principal men of the city, at Festus' commandment Paul was brought forth.

24. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me; both at Jerusalem, and *also* here crying that he ought not to live any longer.

25. But I found that he had committed nothing worthy of death; even by his the Paul's having appealed to Augustus, I have determined to send him.

26. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

1. Then Agrippa said unto Paul, thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2. I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3. Especially as thou art expert in all customs

and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at the first among my nation, know all the Jews ;

5. Even those in Jerusalem knew me from remote time, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6. And now I stand and am judged for the hope of the promise made of God unto our fathers :

7. Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope O king, I am accused of the Jews.

8. Why should it be thought a thing incredible with you, that God should raise the dead ?

9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10. Wherefore I so did in Jerusalem, and many of the saints I shut up in prison, having received the authority from the chief priests ; even when they were put to death, I gave my voice against *them* :

11. And punishing them oft in every synagogue, they were compelled to blaspheme ; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12. Whereupon as I went to Damascus with authority and commission from the chief priests,

13. At midday, O king, I saw in the way a light

from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.*

15. Then I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both by what things thou shouldst know me, and by what things in the which I will appear in thee;

17. Delivering thee from the people, and *from* the Gentiles, unto whom I send thee,

18. To open their eyes, in that they should turn from darkness to light, and *from* the power of the Satan unto God; *and* that they should receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me.

19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But shewed unto them of Damascus; though first indeed at Jerusalem, and all the coast of Judæa, even to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. For these causes the Jews caught me in the temple, and went about to kill me.

22. Having therefore obtained help of God, I continue unto this day, being witnessd to both to small and great, (I saying none other things) even by what the prophets and Moses did say should come :

23. When the Christ was susceptible of suffering ; when he first, by a resurrection from the dead, should plainly declare a light unto both the people and the Gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself ; thy great learning is thereby misused.

25. Then Paul said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom, I speak freely, verily I declare that none of these things are hidden from him ; I do not use persuasion ; for this thing was not done in a corner.

27. King Agrippa, believest thou the prophets ? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30. Then the king rose up, even the governor, and Bernice, and they that sat with them :

31. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

1. And when it was determined that we should sail into Italy, then they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2. And entering into a ship of Adramyttium, we launched, meaning to sail unto the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3. And the next *day* we touched at Sidon. And Julius courteously treated Paul, and gave liberty unto his friends in *his* having been refreshed by attention to enjoy *it*.

4. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7. And when we had sailed sufficient days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8. And, hardly passing it, came unto a place which is called Fair havens; nigh whereunto was the city of Lasea.

9. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10. And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there to winter; which is an haven of Crete, and lieth so as to be reached* by the south west or north west.

13. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing from Assos, they sailed close by Crete.

14. But not long after there arose against it a tempestuous wind, called Euroclydon.

15. And when the ship was caught, and could not bear up against the wind, we let *her* drive.

16. And running under a certain small island which is called Clauda, we had much work to come by the boat :

17. Which when they had taken up, they used helps, undergirding the ship ; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18. And we being exceedingly tossed with a tempest to the next *day*, they prepared to lighten the ship ;

19. And the third *day* we cast out with our own hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, is it meet not having obeyed me in having loosed from Crete, even to have escaped this harm and loss ?

22. Yet now I exhort you to be of good cheer : for there shall be no loss of *any man's* life among you, but of the ship.

23. For there stood by me this night an angel of the God, by whom I exist, and whom I serve,

24. Saying, Fear not, Paul ; thou must be brought

before Cæsar: and, lo, God hath been propitiated by thee for all them that sail with thee.

25. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26. Howbeit we must be cast upon a certain island.

27. And when the fourteenth night was come of our being driven up and down in Adria, about midnight the shipmen deemed to direct them to some country;

28. And having sounded, they found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have been expecting, and continued fasting, having taken nothing.

34. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36. Then were they all of good cheer, and they also took *some* meat.

37. And we were in all in the ship threescore and sixteen souls.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed *themselves* unto the sea, and having loosed the chains of the oars, and hoised up the mainsail to the wind, they made toward shore.

41. And falling into a place, an isthmus, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence.

42. Then the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43. But the centurion, willing to save Paul, kept

them from *their* purpose ; and commanded that they which could swim should cast *themselves* first into the sea, and get to land :

44. And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1. And when they were escaped, then we knew that the island was called Melita.

2. And the barbarous people shewed us no chance kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a female viper out of the heat, and fastened on his hand.

4. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5. Then Paul shook off the beast into the fire, and felt no harm.

6. But they that looked that he should have swollen, or fallen down dead suddenly : even after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7. Now in the same quarters were possessions of the chief man of the island, whose name was

Publius; who received us, and lodged us three days courteously.

8. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9. And when this was done, the rest which had discases in the island, came, and were healed:

10. Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11. And after three months we departed in a ship which had wintered in the isle Alexandria, whose sign was Castor and Pollux.

12. And landing at Syracuse, we tarried *there* three days.

13. From thence having removed, we came to Rhegium: and after one day of south wind blowing, we came the next day to Puteoli:

14. Where we found brethren, and were desired by them to tarry seven days: and then we went toward Rome.

15. And from thence, brethren having heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16. And when we came to Rome, Paul was charged to dwell as pertaining to him with a soldier that kept him.

17. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, I having committed nothing against the people, or customs of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans.

18. Who, when they had examined me, would have let *me* go, because no cause of death existed by me.

19. But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20. For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22. But we desire to hear of thee what thou thinkest: for verily as concerning this sect, we know that every where it is spoken against.

23. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded, testifying to the kingdom of God, and persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24. And some believed the things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, That well spake the Holy Ghost by Esaias the prophet unto your fathers,

26. Saying, Go in opposition to this people ; for I said *as* to hearing, ye shall hear, yet ye should not understand ; and seeing ye shall see, yet not perceive :

27. Because the heart of this people is waxed gross, so they heard with their ears dully, and their eyes they closed ; lest they should see with *their* eyes, and hear with *their* ears, and so understand with *their* heart, and be converted, and I shall heal them.

28. Be it known therefore unto you, that this salvation of God is sent unto the Gentiles, and *that* they shall hear it.

29 & 30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF
ACTS OF THE APOSTLES,
WITH
THE AUTHORIZED ENGLISH VERSION.

In this Collation the Authorized Version is printed as the Text, and in the Largest Type; such parts of which as according to the Vatican Manuscript are Spurious, or Erroneously Translated, are printed in Black Letter; in the last case, the Correct Translation being placed in Smaller Ordinary Type immediately over the place; in like manner are those portions Printed and Placed, which according to the Vatican Manuscript are Omissions in the Authorized Version. Not any of the Italic Printing is absolutely expressed in the Greek Original.

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF
ACTS OF THE APOSTLES,
WITH
THE AUTHORIZED ENGLISH VERSION.

1. The former treatise **habe** I made, O Theophilus, ^{for} **of** all ^{men, of what} **that** Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he **through the Holy Ghost** had ^{such} given ^{chose} commandments unto the apostles ^{as} **whom** he **had**,
respecting the spirit's freedom from guilt
chosen :

3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :

4. And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5. ^{That} **For** John truly baptized with water; but ye ^{as to spirit} **shall be baptized with the Holy Ghost** not many days hence.

6. ^{Even} **When** they therefore ^{that met} **were come** together, **they** asked of him, saying, Lord, ^{if} **wilt thou** at this ^{we obtain it, thou dost} time **restore again the kingdom to Israel.**

7. ^{Then} **And** he said unto them, It is not for you to know **the** times or **the** seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you, and **ye shall** be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things ^{concern-} **while** ^{ing their knowledge} **they beheld**, he was taken up; and a cloud received him out of their sight.

10. And ^{as} **while** they looked stedfastly toward heaven as he went up, behold, two men ^{had} **stood by** them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from a mount called Olivet, which is from Jerusalem a sabbath day's journey.

13. And when they were come in, they went up into ^{the} an upper room where ^{there were abiding even} ~~abode~~ both Peter, and James, and John, and Andrew Philip, and Thomas Bartholomew, and Matthew James *the son* of Alphæus, and Simon ^{the Zealot} ~~Scotes~~, and Judas *the brother* of James.

14. These all continued with one accord in prayer **and supplication**, with the women, and Mary the mother of Jesus, and with his brethren.

15. And in those days Peter stood up in the midst of the ^{brethren} **Disciples**, and said, (the number of names together were about an hundred and twenty,)

16. Men *and* brethren, ^{the} **this** scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17. ^{That having been} **For he was** numbered with us, and **had** ^{the share} obtained ^{that he fulfilled} **part** of this ministry.

18. ^{Therefore indeed was it that share} **How** ^{the} this **man** ^{of} purchased **a** field **with** the ^{his} reward of ^{that he} iniquity; and **falling** headlong, **he** burst asunder in the midst, and all his bowels gushed out,

19. ^{indeed} (**And** it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Acceldama, that is to say, ^A **The** field of blood.)

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21. Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,

22. ^{the} Beginning from the baptism of John, unto **that same** day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23. ^{Then} **And** they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25. ^{To} **That he may** take ^{the place} **part** of this ministry and apostleship, from which Judas ^{deserted} **by transgression** **fell**, that he might go to his own place.

26. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

1. And ^{by} **when** the day of Pentecost ^{it} **was** ^{to be} **fully** ^{completed} **come**; ^{united} they were all **with one accord** in **one place**. ^{the determination}

2. ^{Then} **And** suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and ^{there one} **it** sat [^] upon each of them.

4. And they were all filled with ^a **the Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance.

5. ^{Now} **And** there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6. ^{And after the Apostles having come to} ^{utterance} **Now when this was noised abroad**, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were **all** amazed and marvelled, saying, ^{Is it not} **one to another**, Behold, **are not** all these which speak ^{are} **Galilæans**?

8. ^{Then} **And** how hear we every man in our own tongue, wherein we were born?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. ^{And} Others mocking said, These men are full of new wine.

14. ^{Then} **But** Peter, ^{having been placed} **standing up** with the eleven, lifted up his voice, and said unto them, Ye men, ^{Jews} **of Judæa**, and all ye that dwell ⁱⁿ **at** Jerusalem, be this known unto you, and hearken to my words:

15. For these are not drunken, **as** ye suppose, seeing it is *but* the third hour of the day.

16. But this is that which was spoken by the prophet Joel ;

17. ^{Verily} **And** it shall come to pass ^{after these things} **in the last days**, saith God, I will pour out of my Spirit ^{to} **upon** all flesh : ^{even} **and** your sons and your daughters shall prophesy, and your young men shall see ^{by} **visions**, and your old men shall ^{be instructed by} **dream** dreams :

18. ^{Yea verily to} **And on** my servants and ^{to} **on** my hand-maidens I will pour out in those days of my Spirit ; and they shall prophesy :

19. And I will shew wonders in ^{the} **heaven** above, and signs in the earth beneath ; blood, and fire, and vapour of smoke :

20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of ^{Jehovah} **the Lord** come :

21. ^{Yet} **And** it shall come to pass, ^{every one,} **that** whosoever shall call on the name of ^{Jehovah} **the Lord** shall be saved.

22. Ye men of Israel, hear these words ; Jesus ^{the Nazarite} **of Nazareth**, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, **as ye yourselves also know :**

As ye yourselves have known this man

23. ^{As} ~~him~~, **being** delivered by the determinate counsel and foreknowledge of God **ye have taken,**
^{to} ~~and by~~ wicked hands, ^{having} **have** crucified, ^{ye slew,} **and slain:**

24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25. For David speaketh concerning him, I ^{was keep-} **fore-**
^{ing in remembrance} ^{'s presence with me in all things} **saw** the Lord ^{always} **before my face,** for he is
^{unless} **on my right hand, that** I should **not** be moved ^{to forget him} **:**

26. Therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope:

27. ^{That} **Because** thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28. Thou hast made known to me **the** ways of life; thou shalt make me full of joy with thy countenance.

29. Men *and* brethren, ^{I can} **let me** freely speak unto you of the patriarch David, that he is both dead and buried, ^{as} **and** his sepulchre is with us unto this day.

30. ^{Yet he} **Therefore** being a prophet, and knowing that God had sworn with an oath to him, that of

the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ;

31. ~~We~~ seeing this before, ^{he announced} spake of the resurrection of ^{the} Christ, that ^{he} his soul was not left in hell, neither his flesh did see corruption.

32. This Jesus hath God raised up, whereof we all are witnesses.

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this ^{measure of it} ~~this~~, which ye now see and hear.

34. For David ~~is not~~ ascended ^{not} into the heavens : ^{yet} but he saith himself, ^{Jehovah} The Lord said unto my Lord, Sit thou on my right hand,

35. Until ^{perhaps} I make thy foes ^a thy footstool.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both ^a Lord and ^a Christ.

37. ^{And} Now when they heard *this*, they were pricked ^{to} in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do ?

38. Then Peter said unto them, Repent, and be

baptized every one of you in the name of Jesus Christ for the remission of ^{the} ^{of which ye repent} sins ^{'s gift of tongues &c.}, and ye shall receive **the gift of the Holy Ghost**.

39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as ^{Jehovah} ^{should have called} **the Lord** our God **shall call**.

40. And with many other words did he testify and exhort, saying, ^{he saved} **Save yourselves** from this untoward generation.

41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42. **And** they ^{Nevertheless} ^{were persevering} **continued stedfastly** in the ^{even in the} apostles' doctrine, **and** ^{the} fellowship **and** in ^{the} breaking of ^{the} bread ^{enjoined} ^{the} ^{they offered}, and in ^{Verily a} prayers.

43. **And** fear came upon every soul: ^{as} **and** many wonders and signs were done by the apostles.

44. ^{Now} **And** all that believed ^{at that time} **were together**, and had all things common;

45. And sold their possessions and goods, and parted them to all ^{probably any} men, as **every** man had need.

46. And they ^{persevering in meeting} ^{together} **continuing daily with one accord** in the temple, and ⁱⁿ ^{of} ^{according} breaking bread **from house**

the size of the

to^Λhouse, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favour with all the people. ^{As} And the Lord ^{by this way was adding those that are} added to the church ^{at that time} daily such as should be saved^Λ.

CHAPTER III.

1. Now Peter and John went up together into the temple at the hour of^{the} ^{that is} prayer **bring the** ninth hour.

2. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ;

3. Who seeing Peter and John about to go into the temple asked an alms.

4. And Peter, fastening his eyes upon him with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something of them.

6. Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ ^{the Nazarene} **of Nazareth rise up and, walk.**

7. And he took him by the right hand, and lifted

him up : and immediately his feet and ankle bones received strength.

8. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God :

10. And they knew that it was he which sat for ^{the} ~~at~~ ^{distributed} alms ~~at~~ the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

11. And as ^{he kept fast hold of} ~~the~~ lame man which was healed ~~held~~ Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12. And when Peter saw ~~it~~, he ^{said} ~~answered~~ unto the people, ~~Ye~~ Men, of ^{Israelites} ~~Israel~~, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath ^{glorified} his ^{servant} ~~Son~~ Jesus ; whom ye delivered up, and ^{disowned} ~~denied~~ him

in the presence of Pilate, **when** he ^{having judged} **was deter-**
mined to let ^{clean} **him go.**

14. **But** ye ^{Yes} **denied** ^{disowned} the Holy One and the Just,
 and desired a murderer to be granted unto you ;

15. And killed the Prince of ^{the} **life**, ^{we are seeking} whom God
 hath raised from the dead ; whereof we are wit-
 nesses ^{indeed to the faith in his name} **Λ.**

16. **And** ^{He} **his name** through faith in **his**
name hath made this man strong, whom ye see
 and know : ^{his name,} **Λ**yea, the faith which is ^{in it} **by him** hath
 given him this perfect soundness in the presence of
 you all.

17. And now, brethren, I wot that through igno-
 rance ye did *it*, as *did* also your rulers.

18. ^{And that} **But** those things, which God before had
 shewed by the mouth of all ^{the} **his** prophets, that ^{his} **Λ**
 Christ should suffer, he hath so fulfilled.

19. Repent ye therefore, and be converted ^{to the doctrine,} **Λ**that
 your sins may be blotted out, ^{that probably} **when** the times of
 refreshing ^{should} **shall** come from **the presence** of the
 Lord ^{'s having appeared} **Λ**;

20. **And** he ^{Indeed} **shall send** ^{should have sent away Christ, even} Jesus **Christ**, which
^{who} **before** ^{before appointed} **was preached** unto you :

21. Whom ^{it behoveth} the heaven ^{to} must receive until the times of ^a restitution of all things, which God hath ^{declared} spoken by the mouth of all ^{the} his holy ^{that are} prophets since the world began ^{prophets of his}.

22. ^{indeed} For Moses truly said unto the fathers, A prophet shall ^{Jehovah} the Lord your God raise up unto you of your brethren, like unto me; ^{of} him shall ye hear in all things whatsoever he ^{should have spoken} shall say unto you.

23. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24. ^{For verily} **Dea** and all the prophets from Samuel and those that follow after, as many as have spoken, have ^{indeed} likewise foretold of these days.

25. Ye are the children of the prophets, and of the covenant which God made with ^{your} our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first God, having raised up his ^{Servant} Son Jesus, sent him to bless you, in ^{the endeavour} turning ^{of each to turn} away every one of you from ^{the} his iniquities ^{he has pursued}.

CHAPTER IV.

1. And as they spake unto the people, the priests,

and the captain of the temple, and the Sadducees, came upon them,

2. Being grieved that they taught the people, and preached through ^{the Dispensation of} **Jesus** the resurrection from the dead.

3. And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4. Howbeit many of them which heard the word believed; ^{verily} **and** the number of the men was about five thousand.

5. And it came to pass on the morrow, that their rulers, and ^{presbyters} **elders**, and scribes,

6. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together ^{on account of them} **at** Jerusalem.

7. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8. Then Peter, filled with ^a **the Holy Ghost**, said unto them, Ye rulers of the people, and ^{presbyters} **elders of Israel**,

9. If we this day be examined of the good deed

done to the impotent man, by what means he ^{has been} ~~is~~ made whole;

10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ ^{the Nazarene} **of Nazareth**, whom ye crucified, whom God raised from the dead, ^{this name hath} *even* by **him** ^{stood} **doth** this man **stand** **here** before you whole.

11. This is the stone which was set at nought of you builders, which ^{has been made into a} **is** ^{stone} **become** ^a **the** **head** **of** **the** corner.

^{Verily the deliverance of this kind is not vouchsafed} **Neither** ^{name} **is** **there** **salvation** in any other **Λ**: for there is none other name under heaven given among men, whereby ^{it is fit for you to} **we** ^{delivered} **must** be **sabed**.

13. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14. ^{As} **And** beholding the man which was healed standing with them, they could say nothing against it.

15. ^{Then} **But** when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed a notable miracle hath ^{existed} **been done** by them **is manifest** to all them that dwell in Jerusalem^{is manifest}Λ, and we cannot deny it.

17. But that it spread no further among the people, ^{we should} **let us** straightly threaten them, that they speak henceforth to no man in this name.

18. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20. For we cannot^{as God's teachers,}Λbut speak the things which we have seen and heard.

21. ^{Then} **So when** ^{that} theyΛhad further threatened them, **they** let them go, finding nothing how they might punish them, because of the people: for^{they}Λall **men** glorified God for that which was done.

22. For the man was above forty years old, on whom this miracle of healing was shewed.

23. And being let go, they went to their own company, and reported all that the chief priests and ^{presbyters} **elders** had said unto them.

24. And when they heard that, they lifted up **their** voice to God with one accord, and said, Lord thou art **God** which hast made ^{the} heaven, and ^{the} earth, and the sea, and all that in them is :

25. Who ^{said by our father by means of a Spirit Holy through} **by** the mouth of thy servant David hast said, Why did the heathen rage, and **the** people imagine vain things ?

26. The kings of the earth stood up, and the rulers were gathered together ^{in the same spirit} against the Lord, and against his Christ.

27. For of a truth against thy holy ^{servant} **child** Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with **the** Gentiles, and **the** people of Israel, ^{in this commonwealth} were gathered together **Λ**.

28. For to do whatsoever thy hand and thy counsel determined before to be done : ^{even the things now effecting.} **Λ**

29. **And now**, Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak thy word,

30. **By stretching forth thine** hand to **heal**, ^{In the assurance of the things effected by the} ^{extend the} knowledge of thee, by healing and ^{to} **and that** signs and wonders may be done by the name of thy holy ^{servant} **child** Jesus.

31. And when they had prayed, the place was

shaken were where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32. And the multitude of them that believed were of one heart and **of one** soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. ^{Indeed not even} **Neither** was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid *them* down at the apostles' feet ^{for its} **and** distribution **was made** unto every man, according as ^{perhaps any one} **he** had need.

36. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, **The** son of consolation,) a Levite, *and* of the country of Cyprus,

37. Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back *part* of the price, his wife also being privy to *it*, and brought a certain part, and laid *it* at the apostles' feet.

3. ^{Then} But Peter said, Ananias, why hath ^{the} Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4. ~~Whiles~~ ^{remaining} it remained, was it not ^{thy} own? ^{so, having been} and after it was ^{by} sold ~~was it not in~~ ^{thy} own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5. And Ananias hearing these words fell down, and ^{died} gave up the ghost: and great fear came on all them that heard ^{of it} these things.

6. And the young men arose, wound him up, and carried *him* out, and buried *him*.

7. And it was about the space of three hours after, ^{even} when his wife, not knowing what was done, came in.

8. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of ^{Jehovah} **the Lord**? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10. Then fell she down straightway at his feet, and ^{died} **yielded up the ghost**: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11. And great fear came upon all the church, and upon as many as heard these things.

12. ^{Then} **And** by the hands of the apostles were many signs and wonders wrought among the people; **and** ^{yet} they were all ^{together} **with one accord** in Solomon's porch.

13. ^{For} **And** ^{of the believers} of the rest **durst** no man join himself to them: ^{even} **but** the people magnified them.

14. And **beliebers** ^{believing in} **were the more added to** the ^{were being added} Lord, **multitudes both of men and women.**

15. Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at **the** least the shadow of Peter passing by might overshadow some of them.

16. ^{And} **There** came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and

them which were vexed with unclean spirits: ^{whichsoever} **and** ^{was being healed} they were, **healed** every one^Λ.

17. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18. And laid their hands on the apostles, and put them in the common prison.

19. But ^{an} **the** angel of ^{Jehovah} **the Lord** by night opened the prison doors, and brought them forth, and said,

20. Go, ^{yea, having been appointed,} **stand and** speak in the temple to the people all the words of this life.

21. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22. But when the officers came, and found them not in the prison, they returned, and told,

23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24. Now when **the high priest and** the captain of the temple and the chief priests heard these things, they doubted of them, ^{what possibly may have caused} **whereunto** this **would grow.**

25. Then came one and told them, saying, Behold, the men whom ye put in ^{the} prison are standing in the temple, and teaching the people.

26. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27. And when they had brought them, they set *them* before the council: and the high priest asked them,

28. Saying, Did not we straitly command you that ye should not teach in this name? ^{yet} **and**, behold, ye have filled Jerusalem with your doctrine, ^{surely ye} **and** intend to bring this man's blood upon us.

29. Then Peter and the *other* apostles answered and said, ^{It is necessary} **We ought** to obey God rather than men.

30. The God of our fathers raised up Jesus, whom ^{having} ye slew, ^{him} **and** hanged ^{on} a tree.

31. **Him** hath God ^{should have} **exalted** ^{this man,} **with his right**
H H

hand to be a Prince and a Saviour,^{to his right hand,} **for to** **give**
^{offer} **repentance to Israel** ^{for a remission} **and forgiveness** of sins.

32. And we are **his** witnesses^{for him} **of** these things;
and so is also the Holy Ghost,^{as} **whom** God
^{the Holy Ghost} hath given^{to} them that obey him.

33.^{Then} **When** they heard *that*, they were cut *to the*
heart, and took counsel to slay them.

34. Then stood there up one in the council, a
 Pharisee, named Gamaliel, a doctor of the law, had
 in reputation among all the people, and commanded
 to put the apostles forth a little space ;

35. And said unto them, Ye men of Israel, take
 heed to yourselves what ye intend to do as touching
 these men.

36. For before these days rose up Theudas, boast-
 ing himself to be somebody ; to whom a number of
 men, about four hundred, joined themselves : who
 was slain ; and all, as many as obeyed him, were
 scattered, and brought to nought.

37. After this man rose up Judas^{the Galilean} **of Galilee** in
 the days of the taxing, and drew away **much** people
 after him : he also perished ; and all, *even* as many
 as obeyed him, were dispersed.

38. ^{So} **And** now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39. But if it be of God, ye ^{will be able to} **cannot** overthrow it; lest haply ye be found even to fight against God.

40. And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for ^{that} **his** name.

42. And **daily** in the temple, and in every house, they ceased not ^{all day} **to** teach and preach ^{to be the} Jesus **Christ**.

CHAPTER VI.

1. And in those days **when the number** of the disciples ^{being} **was** multiplied, there arose a murmuring of the Grecians against the Hebrews, ^{that} **because** their widows were neglected in the daily ministration.

2. Then the twelve called the multitude of the disciples *unto them*, and said, It is not ^{pleasing} **reason** that we should leave the word of God, and serve tables.

3. Wherefore, brethren,^{we should} look ^{of} **ye** out **among** you seven men of honest report, full of ^{spirit} **the Holy Ghost** and wisdom, whom ^{should} we **may** appoint over this business.

4. ^{And} **But** we will give ourselves continually ^{the} to **prayer**,^{for} and to the ministry of, the word.

5. And the saying pleased^{in judgment of the} **the whole** multitude : and they chose Stephen, a man full of faith and ^{a spirit} **the Holy Ghost**, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch :

6. Whom they set before the apostles : and when they had prayed, they laid ^{the} **their** hands on them.

7. ^{Then} **And** the word of God increased ; and the number of the disciples multiplied in Jerusalem greatly ; ^{even} **and** a great company of the priests were obedient to the faith.

8. And Stephen, full of ^{grace} **faith** and power, did ^{signs} great ^{wonders} **wonders** and **miracles** among the people.

9. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10. ^{But} **And** they were not able to resist the wisdom and the spirit by which he spake.

11. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12. And they stirred up the people, and the ^{presbyters} **elders**, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13. And set up false witnesses, which said, This man ceaseth not to speak **blasphemous** words against this holy place, and the law :

14. For we have heard him say, that this ^{the Nazarite} Jesus **of Nazareth** shall destroy this place, and shall change the customs which Moses delivered us.

15. And all that sat in the council, looking stedfastly on him, saw his face as it had been ^a **the** face of an angel.

CHAPTER VII.

1. Then said the high priest, ^{if} **Are** these things ^{are} **so** ^{He possesses as a prisoner his right} **?**

2. ^{Then} **And** he said, Men, brethren, and fathers, hearken ; The God ^{by his} **of** glory appeared unto our father

Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3. And said unto him, Get thee out of thy country, and from thy kindred, ^{even here} **and come** into the land which I ^{perhaps will} **shall** shew thee.

4. Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5. And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7. And the nation, ^{for whatsoever} **to whom** they shall be in bondage, will I judge, said God: ^{as} **and** after that shall they come forth, and serve me in this place.

8. ^{Then} **And** he gave him ^a **the** covenant of circumcision: and so *Abraham* begat Isaac, and circumcised

him^{on} the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10. And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11. Now there came a dearth over all **the land of** Egypt and Chanaan, and great affliction: and our fathers ^{sending} **found** no sustenance.

12. ^{And} **But when** Jacob^{having} heard that there was corn in Egypt, he sent out our fathers first.

13. And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15. ^{And} **So** Jacob went down **into Egypt** and died, **he, and our fathers,**

16. ^{He, and our fathers also} **And** were carried over into Sychem, and laid in the sepulchre that Abraham bought for a

sum of money of the sons of Emmor **the father of** ⁱⁿ Sychem.

17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18. Till another king ^{in Egypt} ~~arose~~, which knew not Joseph.

19. The same dealt subtilly with our kindred, and evil entreated ^{the} **our** fathers, so that they cast out their young children, to the end they might not live.

20. In which time Moses was born, and was ^{protected by God, who was present} **exceeding fair, and nourished up** in ^{the} **his** father's house three months :

21. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22. ^{so} **And** Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24. And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian :

25. For he supposed ^{the} **his** brethren would have understood how that God by his hand would deliver them : but they understood not.

26. And the next day he ^{beheld} **shewed himself unto** them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27. But he that did ^{the} **his** neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ?

28. ^{Wouldest} **Wilt** thou ^{not} **kill** me ? ^{What is thy rank ?} **As** Thou ^{slew} **diddest** the Egyptian yesterday ?

29. Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel **of the Lord** in a flame of fire in a bush.

31. ^{And} **When** Moses saw *it*, he wondered at the

sight: ^{then} **and** as he drew near to behold *it*, ^a **the** voice
^{Jehovah} of **the Lord** came unto him,

32. *Saying*, I am the God of thy fathers, the God of Abraham, and **the God** of Isaac, and **the God** of Jacob. Then Moses trembled, and durst not behold.

33. Then said the Lord to him, Put off thy shoes from ^{the} **thy** feet: for the place where thou standest is holy ground.

34. ^{Having} **I** **have** seen, I ^{know} **have** **seen** the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. ^{So} **And**
^{hither} now **come** I ^{would} **will** send thee into Egypt.

35. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God ^{both} send **to be** a ruler and a deliverer by the hand of ^{an} **the** angel which appeared to him in the bush.

36. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37. This is that Moses, which said unto the children of Israel, A prophet shall **the Lord** **your** God raise up unto you of your brethren, like unto me: **him** **shall** **ye** hear.

38. This ^{he} ^{by} **is** **he**, that ^{made such to} was ⁱⁿ the church in the wilderness **with** the angel which spake to him in the mount Sina, and ^{by} **with** our fathers: who ^{chose living} **received** **the libely** oracles to give unto ^{you} **us**:

39. **To** whom our fathers ^{wished} **would** not ^{to} **obey**, ^{even they} **but** thrust *him* from them, and in their hearts ^{were} **turned** back again into Egypt,

40. ^{Having said} **Saying** unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41. ^{Then} **And** they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their **own** hands.

42. ^{So} **Then** God turned, and gave them up to worship the host of ^{the} **heaven**; as it is written in **the** book of the prophets, O ye house of Israel, **have** ^{have not} **ye** **offered** to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43. Yea, ye took up the tabernacle of Moloch, and the star of ^{the} **your** god Remphan, ^{the} **figures** which ye made to worship them: ^{so} **and** I will carry you away beyond Babylon.

44. Our fathers had the tabernacle of witness in the wilderness, as he ^{that spake} **had** appointed **speaking** unto Moses ^{to} **that he should** make it according to the fashion that he had seen.

45. Which also our fathers ^{having received by succession} **that came after** brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46. Who found favour before God, and desired to find a tabernacle for the ^{house} **God** of Jacob.

47. ^{Yet} **But** Solomon built him an house.

48. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49. ^{The} **Heaven** is my throne, and ^{the} **earth** is my footstool: what house will ye build me? saith ^{Jehovah} **the Lord**: or ^{who, a} **what is the** place of my rest?

50. Hath not my hand made all these things?

51. Ye stiffnecked and uncircumcised in heart, ^{even} **and ears** ye do ^{continually} **always** resist ^{hearing} **the** Holy Ghost: as your fathers *did*, so *do* ye.

52. Which of the prophets have not your fathers persecuted? ^{even} **and** they ^{also} **have slain** them which shewed before of the coming of the Just

One; of whom ye have been now the betrayers and murderers :

53. ^{Ye} **Who** have received the law ^{for an ordinance} **by the disposi-**
tion of angels, ^{yet} **and** have not kept it.

54. When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55. ^{Then} **But** he, being full of ^a the Holy ^{Spirit} **Ghost,**
^{having} **looked up** stedfastly unto heaven, ^{experienced} **and saw** the
glory ^{from even a revelation of} of God, ^{'s having place} **and** Jesus **standing** on the right
hand of God,

56. And said, Behold, I ^{perceive} **see** the heavens ^{being} **opened**
^{to my comprehension, even} **and** the Son of man ^{having place} **standing** on the right hand
of God.

57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58. And cast *him* out of the city, and stoned *him* : and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59. ^{Yea} **And** they stoned Stephen, calling **upon God,**
and saying, ^O **Lord** ^{of} **Jesus,** receive my spirit.

60. And he kneeled down, and cried with a loud

voice, ^O ^{thou wouldst not} Lord, ^Λ lay **not** this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles:

2. ^{Yet} **And** devout men carried Stephen *to his burial*, and made great lamentation over him,

3. ^{Though} **As for** Saul ^{was making} **he made** havock of the church, entering into ^{the} **every** house ^Λ, and haling men and women committed *them* to prison.

4. ^{Yet even} **Therefore** they that were scattered abroad went every where preaching the word.

5. Then Philip ^{having gone} **went** down to the city of Samaria, ^{he} **and** ^{the} preached ^Λ Christ unto them.

6. And the people with one accord gave heed unto those things which Philip spake, ^{as far as} ^{them,} ^Λ hearing ^Λ and seeing the miracles which he did.

7. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8. And ^{so} there was great joy in that city.

9. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one :

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11. ^{Even} And to him they ^{gave heed for the time that is sufficient for} had regard, because that ^{the sorceries to have} of long time he had bewitched them with sorceries.

12. But when they believed Philip ^{the} preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13. ^{Even} Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14. ^{Then} Now when the apostles which were at Jerusalem heard that Samaria had ^{been embraced by} received the word of God, they sent unto them Peter and John :

15. Who, when they were come down, prayed for them, that they might receive ^{the} Holy ^{Spirit} Ghost :

16. (For as yet he was fallen upon none of them :^{ye} **Λ** only they were baptized in the name of the Lord Jesus.)

17. Then laid they *their* hands on them, and they received **the** Holy ^{Spirit} **Ghost**.

18. And when Simon saw that through laying on of the apostles' hands the ^{Spirit} **Holy Ghost** was given, he offered them money,

19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive **the** Holy ^{Spirit} **Ghost**.

20. ^{Then} **But** Peter said unto him, Thy money ^{may} **perish** with thee **Λ**, **because** thou hast thought **that the** ^{be for destruction, for} **gift of God may be** ^{to} **purchased** with money **Λ**. ^{the gift of God}

21. Thou hast neither part nor lot in this ^{promise} **matter** : for thy heart is not right in the sight of God.

22. Repent therefore of this thy wickedness, ^{be besought of the Lord then} and **Λ pray God**, **if** perhaps the thought of thine heart may be forgiven thee.

23. For I perceive that thou art in the gall of bitterness, and **in** the bond of iniquity.

24. Then answered Simon, and said, ^{Be} **pray** ye ^{be sought of me in relation} **Λ to the Lord for me**, that none of these things which ye have spoken come upon me.

25. ^{Then indeed} **And** ^{that} they **when they had** testified and preached the word of the Lord returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26. And ^{an} the angel of ^{Jehovah} the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27. And he arose and went : and, behold, a man of Ethiopia, an eunuch of **great** authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come ^{Gaza, having worshipped at} to Jerusalem **for to worship,**

28. ^{And} **Was** returning, and sitting in his chariot, ^{and} **read** ^{ing} **Esaias** the prophet.

29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, ^{Now verily} **Understandest** thou what thou readest ?

31. ^{Then} **And** ^{indeed} he said, How **can** I, except some man should guide me ? And he desired Philip that he would come up and sit with him.

32. ^{And} **A**The place of the scripture which he read was this, He was led as a sheep to ~~the~~ slaughter; and like a lamb dumb before his shearer, so opened he not his mouth :

33. In ^{the} **his** humiliation his judgment was taken away : **and** who shall declare his generation ? for his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other man ?

35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36. And as they went on *their* way, they came unto ^{some} **a certain** water : and the eunuch said, See, *here is* water ; what doth hinder me to be baptized ?

37. **And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.**

38. ^{Then} **And** he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him.

39. And when they were come up out of the

water, ^a the Spirit of ^{Jehovah} the Lord caught away Philip, ^{and} that the eunuch saw him no more: ^{yet} and he went on his way rejoicing.

40. ^{Then} But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

CHAPTER IX.

1. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether ^{that were under its obligation} they were men or women, he might bring them bound unto Jerusalem.

3. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks:

6. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him^{Notwithstanding}, Arise, and go into the city, and it shall be told thee what thou must do.

7. And the men which journeyed with him stood speechless, hearing ^{indeed the} a voice, but seeing no man.

8. ^{Then} And Saul ^{was raised} arose from the earth; and when his eyes were opened, he saw no man: ^{so} but they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and neither did eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12. And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13. Then Ananias answered, Lord, I have heard

by many of this man, how much evil he hath done to thy saints at Jerusalem :

14. And here he hath authority from the chief ^{are called by} priests to bind all that **call on** thy name.

15. But the Lord said unto him, Go thy way : for he is a chosen vessel ^{by} **unto** me, to bear my name before the Gentiles, and kings, and the children of Israel :

16. For I will shew him how great things he must suffer for my name's sake.

17. And Ananias went **his way**, and entered into the house ; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with ^a the Holy ^{Spirit} **Ghost**.

18. And immediately there fell from his eyes as it had been scales : and he received sight **forthwith**, and arose, and was baptized.

19. And when he had received meat, he was strengthened. ^{And he} **Then** was **Saul** certain days with the disciples ⁱⁿ **which were at** Damascus,

20. ^{Although} **And** straightway he preached ^{Jesus} **Christ** in the synagogues, that he is the Son of God :

21. ^{And} **But** all that heard *him* were amazed, and said ; Is not this he that destroyed them which ^{are} ^{by} **called on** this name in Jerusalem, and came hither for that intent, that he might bring them ^{that are} **bound** ^{to be so called} **unto** the chief priests ?

22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this ^{man the} **is very** Christ.

23. And ^{as} **after that** many days were fulfilled, the Jews took counsel to kill him :

24. But their laying await was known of Saul. And they watched the gates day and night to kill him.

25. Then ^{his} **the** disciples took him by night, ^{lowered him on account of the wall, having} and **let him down by the wall** in a basket.

26. And when ^{he} **Saul** was come to Jerusalem, he assayed to join himself to the disciples : but they were all afraid of him, and ^{believing} **believed not** **that** he was a disciple.

27. But Barnabas took him, and brought *him* to

the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28. And he was with them coming in and going out at Jerusalem,

29. ^{Speaking} And he spake boldly in the name of the Lord Jesus, and ^{was speaking and disputing} disputed against the Grecians: ^{so} but they went about to slay him.

30. ^{But} Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31. Then ^{indeed} had the churches rest throughout all Judæa and Galilee and Samaria; and ^{being} were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, ^{was being increased} were multiplied.

32. And it came to pass, as Peter passed through-^{these places to come} out all quarters, he came down also to the saints which dwelt at Lydda.

33. ^{Then} And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34. And Peter said unto him, Æneas, ^{the} Jesus

Christ maketh thee whole : arise and make ^a ~~thy~~ ^{thyself} bed^Λ.

And he arose immediately.

35. And all that dwelt at Lydda and Saron saw him, ^{who had} ~~and~~ turned to the Lord.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38. And **forasmuch as** Lydda ^{being} ~~was~~ nigh to Joppa, ~~and~~ the disciples ^{having} ~~had~~ heard that Peter was there, they sent unto him two men, ^{entreating, Thou shouldst} ~~desiring~~ ^{us} ~~him~~ that he ~~would~~ not delay to come to ~~them~~.

39. Then Peter arose and went ^{unto} ~~with~~ them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing ~~the~~ coats and garments which Dorcas made, while she was with them.

40. ^{Then} ~~But~~ Peter put them all forth, and kneeled down, and prayed: and turning *him* to the body said,

Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

41. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42. And it was known throughout all Joppa ; and many believed in the Lord.

43. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

1. ^{Then} ~~There was~~ a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2. A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God ^{for all things} ~~alway~~.

3. ~~He~~ saw in a vision evidently ^{as it were} about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4. And when he looked on him, he was afraid, and said, What is it, Lord ? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5. And now send men to Joppa, and call for *one* Simon, whose surname is Peter :

6. He lodgeth with one Simon a tanner, whose house is by ~~the~~ ^{the} sea ~~side~~ : he shall tell thee what thou oughtest to do.

7. And when the angel which spake unto ~~Cor-~~
^{him} nelius was departed, he called two of ~~his~~ ^{the} household servants, and a devout soldier of them that waited on him continually ;

8. And when he had declared all *these* things unto them, he sent them to Joppa.

9. ^{And} On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour :

10. And he became very hungry, and would have eaten : but while they made ready, he fell into a trance,

11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet ^{with} ~~knit~~ ^{being} at the four corners, ~~and~~ let down to the earth :

12. Wherein were all manner of fourfooted beasts ~~of the earth~~, and ~~wild~~ ^{of the earth} beasts, and creeping things, ^{heaven} and fowls of the ~~air~~.

13. And there came a voice to him, Rise, Peter ; kill, and eat.

14. But Peter said, Not so, Lord ; for I have never eaten any thing that is common or unclean.

15. ^{Then a} **And** the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16. ^{And} **This** was done thrice : ^{immediately} and **the** vessel was received up **again** into heaven.

17. Now while Peter doubted in **himself** what this vision which he had seen should mean, behold, the men which were sent ^{by} **from** Cornelius had made enquiry for Simon's house, and stood before the gate,

18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19. ^{Then} **While** Peter thought on the vision, the Spirit said **unto him**, Behold, ^{two} **three** men seek thee.

20. Arise therefore, and get **thee** down, and go with them, doubting nothing ^{that} **for** I have sent them.

21. Then Peter went down to the men, **which were sent unto him from Cornelius** ; and said, Behold, I am he whom ye seek : what *is* the cause wherefore ye are come ?

22. ^{Then} **And** they said, Cornelius, ^a~~the~~ centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23. Then called he them in, and lodged *them*. And on the morrow ^{he}~~Peter~~ went away with them, and ^{such of the}~~certain~~ brethren ^{as were of}~~from~~ Joppa accompanied him.

24. And the morrow after ^{he}~~they~~ entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26. But Peter took him up, saying, Stand'up; I myself also am a man.

27. And as he talked with him, he went in, and found many that were come together.

28. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29. Therefore came I **unto you** without gain-
 saying, ^{when} **as soon as I was** sent for: ^{but} **I ask** ^{by} **there-**
fore for what ^{direction} **intent** ye have sent for me?

30. And Cornelius said, ^{From the} **Four** th **days ago I was**
^{I had been praying from} **fasting** until this hour, **and at** the ninth hour **I**
prayed in my house, and, behold, a man stood
 before me in bright clothing,

31. And said, Cornelius, thy prayer is heard, and
 thine alms are had in remembrance in the sight of
 God.

32. Send therefore to Joppa, and call hither
 Simon, whose surname is Peter; he is lodged in
^a **the** house of *one* Simon a tanner by ^a **the sea side** :
who, when he cometh, shall speak unto thee.

33. ^{On this account} **Immediately** therefore I sent to thee; and
 thou hast well done that thou art come. ^{For} **Now**
therefore are we all here present before God, to
 hear all things that are commanded thee of ^{the Lord} **God.**

34. Then Peter opened *his* mouth, and said, Of a
 truth I perceive that God is no respecter of persons :

35. But in every nation he that feareth him, and
 worketh righteousness, is accepted ^{by} **with** him.

36. **The word which** ^{He} **God** ^{the declaration of acceptance} sent **unto** the chil-

dren of Israel, preaching peace by Jesus Christ: (he is ^a Lord of all:)

37. **That word, I say,** ^{the declaration} ye know ^{which was} published throughout all Judæa; ^{it having begun in} and began ^{by} from Galilee after the baptism which John proclaimed Jesus that was of Nazareth.

preached:

38. ^{That} **How** God ^{endowed him} **anointed** Jesus of Nazareth with ^a the Holy ^{Spirit} Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40. Him God raised up the third day, and shewed ^{to have life} him openly;

41. Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he ^{raised him} rose from the dead.

42. And **he** commanded us to preach unto the people, and to testify, that ^{he} it is **he** which ^{has been} was ordained of God to be ^a the Judge of quick and dead.

43. ^{By} **To** him ^{do} **give** all the prophets witness, that

through his name whosoever believeth in him
has in his name received a
~~shall receive~~ remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed were astonished, as many as came ^{to hear} **with** Peter, because that on the Gentiles **also** was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ?

48. And he commanded them to be baptized in the name of ^{Jesus Christ} **the Lord**. Then prayed they him to tarry certain days.

CHAPTER XI.

1. ^{Now} **And** the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3. Saying, ^{That he went} **Thou wentest** in to men uncircumcised, and didst eat with them.

4. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5. I was in the city of Joppa praying : and in a trance I saw a vision, A certain vessel ^{from heaven} descend^Λ, as it had been a great sheet ^{with} **let down from** ^{knit together} **heaven by** four corners^Λ; and it came even to me :

6. Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7. And I heard^{also} ^Λa voice saying unto me, Arise, Peter ; slay and eat.

8. But I said, Not so, Lord : for nothing common or unclean hath at any time entered into my mouth.

9. ^{Then a} **But the** voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10. And this was done three times : and all were drawn up again into heaven.

11. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12. And the spirit bade me go with them, nothing doubting. ^{So I went, and} ~~Moreover~~ these six brethren accompanied me, and we entered into the man's house.

13. And he shewed us ^{that} ~~how~~ he had seen an angel in his house, which stood and said unto him, Send ~~men~~ to Joppa, and call for Simon, whose surname is Pcter ;

14. Who shall tell thee words, whereby thou and all thy house shall be saved.

15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water ; but ye shall be baptized with ^{a holy spirit} ~~the~~ **Holy Ghost**.

17. ^{Therefore if} ~~Forasmuch~~ then ~~as~~ God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ ; what ^{power had} ~~was~~ I, that I could withstand God ?

18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted ^{the} ~~repentance~~ ^{that is} ~~unto~~ life.

19. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20. ^{But} **And** some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21. And the hand of ^{Jehovah} **the Lord** was with them: and a great number ^{that} **believed and** turned unto the Lord.

22. ^{And the} **Then** tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas **that he should go** as far as Antioch.

23. Who, when he came, and had seen the grace ^{that was from} **of** God, was glad, and exhorted them all, ^{in the} **that with** purpose of heart ^{to} **they would** cleave unto the Lord.

24. For he was a good man, and full of ^{the} Holy ^{Spirit} **Ghost** and **of** faith: and much people was added unto the Lord.

25. Then ^{he} **departed Barnabas** to Tarsus, for to seek Saul:

26. And when he had found him, he brought him

unto Antioch. And it came to pass^{to them} Λ , that a whole year they assembled **themselves** with the church, and taught much people. And ^{to have discharged the duties} **the disciples were** ^{of Christian disciples} **called Christians** first in Antioch Λ .

27. And in these days came prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius **Cæsar**.

29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30. Which also they did, and sent it to the ^{Presbyters} **elders** by the hands of Barnabas and Saul.

CHAPTER XII.

1. Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

2. And he killed James the brother of John with the sword.

3. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4. And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after ^{the passover} **Easter** to bring him forth to the people.

5. Peter therefore was kept in prison: but prayer was made without ceasing of the church **unto God** for him.

6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7. And, behold, ^{an} **the** angel of ^{Jehovah} **the Lord** came ^{chamber} **upon him**, and a light shined in the **prison**: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8. ^{Then} **And** the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. ^{Also} **And** he saith unto him, Cast thy garment about thee, and follow me.

9. ^{Then} **And** he went out, and followed him; ^{yet} **and** wist not that it was true which was done by the angel; but thought he saw a vision.

10. ^{And} When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12. And when he had considered ^{his position} **the thing**, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14. ^{Though} **And when** she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16. But Peter continued knocking: and when

they had opened *the door*, and saw him, they were astonished.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. ^{Also} **And** he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18. Now as soon as it was day, there was no small stir among the soldiers, what was ^{indeed} **was** ^A become of Peter.

19. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20. ^{Now he} **And Herod** was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21. And upon a set day Herod, arrayed in royal apparel, sat upon ^{the} **his** throne, and made an oration unto them.

22. And the people gave a shout, *saying, It is ^athe voice of a god, and not of a man.*

23. And immediately ^{an}the angel of ^{Jehovah}the Lord smote him, because he gave not God the glory: and he was eaten of worms, and ^{died}gave up the ghost.

24. ^{Then}But the word of ^{the Lord}God grew and multiplied.

25. And Barnabas and Saul returned from Jerusalem, ^{having}when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

1. Now there were in the church that was at Antioch **certain** prophets and teachers; ^{also}as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been **brought** ^{educated as was}up **with** Herod the tetrarch, and Saul.

2. ^{And}As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work ^{which}whereunto I have called ^{on}them ^{to aid,}

3. ^{Then}And when they had fasted and prayed, and ^{the}laid **their** hands on them, they sent *them* away.

4. So ^{then indeed}they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5. And ^{having come to} **when they were** at Salamis, they preached the word of God in the synagogues of the Jews: and ^{were making even} **they had also** John to their minister.

6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9. Then Saul, (who also *is called* Paul,) filled with ^{Spirit} the Holy **Ghost**, set his eyes on him,

10. And said, O full of all subtilty and all mischief, ^o **thou** child of **the** devil, **thou** enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, ^a **the** hand of ^{Jehovah} **the Lord** is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him

a mist ^{or} **and** a darkness; and he went about seeking some to lead him by the hand.

12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13. ^{Then they that were of} ~~Now~~ ^{'s} when Paul ^{having} **and** his company ^{loosed} from Paphos, **they** came to Perga in Pamphylia: ^{but} **and** John departing from them returned to Jerusalem.

14. ^{And} ~~But~~ when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

17. The God of ^{the} ~~this~~ people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, ^{as} **and** with an high arm ^{he} **and** brought ~~he~~ them out of it,

18. ^{Though} **And** about the time of forty years suffered he their manners in the wilderness.

19. **And** ^{having} **when** he **had** destroyed seven nations in the land of Chanaan, **he** divided their land to **them** by lot.

20. **And** after that he gave unto them judges ^{About the space of four hundred and indeed after these things, he gave unto them judges} fifty years^a, until Samuel the prophet.

21. **And** afterward they desired a king: and God gave unto them Saul ^a **the** son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, **a man** after mine own heart, which shall fulfil all my will.

23. Of this man's ^{of the seed} **seed** hath God,^a according to **his** promise, raised unto Israel a Saviour, Jesus,

24. ^{After} **When** John had first preached before his coming, **the** baptism of repentance to all the people of Israel.

25. And as John fulfilled ^{the} **his** course, he said, ^{What ye} **Whom** think **ye** that I am, I am not **he**. But,

behold, ^{he} **there** cometh **one** after me, whose shoes of *his* feet I am not worthy to loose.

26. Men *and* brethren, children of the stock of Abraham ^{that} **and whosoever** among you feareth God, to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their ^{not having known this man, or} rulers, **because they knew him not, nor yet** the voices of the prophets which are read every sabbath day, ^{having} **they have** fulfilled, ^{they} **them in** ^{ed} **condemning him.**

28. And though they found no cause of death *in him*, ^{they} **yet** desired **they** Pilate that he should be slain.

29. And ^{in like manner} **when** they **had** fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30. But God raised him from the dead :

31. ^{Who} **And he** was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32. ^{Also} **And** we declare unto you ^{the} **glad tidings how** ^{has been a} **that the promise which was made** unto the fathers,

33. ^{That this,} **God hath fulfilled the same** unto ^{our} **us their**

children, in that he hath raised up Jesus again; ^{for so} **as** it is **also** written in the second psalm, Thou art ^{mine} **my** Son, **as** this day have I begotten thee.

34. And **as concerning** that he raised him up from the dead, *now* no more to return to corruption, he ^{thus} **said** **on this wise**, ^{Assuredly} **I** will give you the sure mercies of David.

35. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36. For David, after he had served his own generation, ^{was} **by** the will of God ^{caused to} **fall on** sleep, and was laid unto his fathers, and ^{so} **saw** corruption:

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you ^{the} forgiveness of sins;

39. **And by him** all that **believe** are justified **from all things** from which ye could not be justified by the law of Moses; ^{Even of} **in this man, every one that believeth is declared just** **as**.

40. Beware therefore, lest that come **upon you** which is spoken of in the prophets;

41. Behold, ^{the} ye despisers, ^{then} and wonder, and ^{then be separated} ~~and~~ ^{from them} perish: for I work a work in your days, a work which ye ^{should not} shall in no wise believe, though a man declare it unto you.

42. And when ^{they} the Jews were gone out of the synagogue, the Gentiles ^{they desired} besought that these words might be preached to them the next sabbath.

43. ^{Even} Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44. And the next sabbath day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, **contradicting and** blaspheming.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: *but* seeing ye put it from you, and ^{so} judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, *saying,*

I have set thee to be a light of the Gentiles,^{is} that thou shouldest be for salvation unto the ends of the earth.

48. ^{For} And ^{that} when the Gentiles ^{God, and believed} heard this ^{they} were glad, and glorified the word of ~~the~~ Lord: and as many as were^{having been} ordained to eternal life be-
lieved.

49. ^{For} And the word of the Lord was^{being} published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. ^{Then} But they shook off the dust of their feet against them, and came unto Iconium.

52. ^{Notwithstanding} And the disciples were filled with joy, ^{even} and ^{of a spirit holy} with the Holy Ghost.

CHAPTER XIV.

1. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2. But the unbelieving Jews stirred up the Gen-

tiles, and made their minds evil affected against the brethren.

3. Long time^{indeed} **^**therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, ^{by} **and** ^{ing} granted signs and wonders to be done by their hands.

4. ^{And} **But** the multitude of the city was divided: ^{as} **and** part held with the Jews, and part with the apostles.

5. And ^{so it came to pass that} **when** there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6. They ^{having been} **were** ware of *it*, **and** fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7. And there they preached the gospel.

8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9. The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14. ^{But} ~~Which~~ when the apostles, Barnabas and Paul, heard ~~of~~, they rent their clothes, and ran in among the people, crying out,

15. And saying, ^{men} ~~Sirs~~, why do ye these things? We also are men of like passions with you, and ^{the glad tidings} preach ^{unto} you, that ye should turn from these vanities unto ^a ~~the~~ living God, which made heaven, and carth, and the sea, and all things that are therein :

16. Who in ^{the} ~~in~~ times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good ^{from heaven, giving} ~~and~~ ^{gave} us rain ~~from~~ ^{heaven} and fruitful seasons, filling our hearts with food and gladness.

18. ^{Even} **And** with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19. ^{Then} **And** there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, ^{as} **and** that we must through much tribulation enter into the kingdom of God.

23. And when they had ordained them ^{presbyters as a} **elders in every** church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24. And after they had passed throughout Pisidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down into Attalia.

26. And thence sailed to Antioch. ^{Wherefore having been} ~~from whence~~
^{delivered by} ~~they had been~~ recommended to the grace of
^{on account of} God ~~for~~ the work which they fulfilled,

27. And ^{having} ~~when they were~~ come and ~~had~~ ga-
 thered the church together, they rehearsed ^{whatsoever} ~~all that~~
 God had done ^{by} ~~with~~ them, ^{even} ~~and~~ how he had opened
^{by} ~~the door of~~ faith unto the Gentiles.

28. And there they abode long time with the disciples.

CHAPTER XV.

^{Then} 1. And certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2. When therefore Paul and Barnabas, had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and ^{presbyters} ~~elders~~ about this question.

^{So then indeed} 3. ~~And~~ being brought on their way by the church, they passed through Phenice and Samaria, declaring

the conversion of the Gentiles: and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and ^{presbyters} **elders**, and they declared ^{how many} **all** things **that** God had done ^{by} **with** them.

5. ^{Then} **But** there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6. ^{So} **And** the apostles and ^{presbyters} **elders** came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that ^{as to you it was} **a** good while ago, God made choice **among us**, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9. And put no difference between us and them ^{in the faith} **a**, ^{As having purified} **purifying** their hearts **by** **faith**.

10. Now therefore why tempt ye God, to put a

yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11. ^{For} But we believe that through the grace of the Lord Jesus Christ ^{they} ~~we~~ shall be saved, even as ^{we} ~~they~~.

12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me :

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets ; as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up :

17. That the residue of ^{the} ~~men~~ might ^{perhaps} ~~seek~~ after the Lord, (^{even} ~~and~~ all the Gentiles,) ^{the men} ~~upon~~ whom my

name is called, saith ^{Jehovah} the Lord, who doeth all these things,

18. ^{who doeth these things} Known unto God are all his works from the beginning of the world ^{eternity}.

19. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God :

20. But that we write unto them, that they abstain from ^{the} pollutions of ^{the} idols, ^{even the} and from fornication, ^{or} and from things ^{offerings} strangled, ^{or the shed offerings} and from blood.

21. For Moses ^{from} of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22. Then pleased it the apostles and ^{presbyters} elders, with the whole church, to send ^{men} chosen ^{by them} men of their own company to Antioch with Paul and Barnabas ; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren :

23. And they wrote letters by them after this manner The apostles and elders and ^{presbyters, having written on account of their assistance} brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and ^{to rejoice} Cilicia :

24. Forasmuch as we have heard, that certain **which went out** from us have troubled you with words, subverting your souls **saying, We must be circumcised, and keep the law:** to whom we gave no **such** commandment:

25. It seemed good unto us, being assembled, with one accord ^{having} **to send** ^{to send} chosen men **unto** you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

^{Hence} 27. **We** have sent **therefore** Judas and Silas, ^{and them with a command to declare} **who shall also tell you the same things by mouth.**

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29. That ye abstain from ^{things} **meats** offered to idols, ^{oven} **and from** ^{offerings} blood, ^{or} **and from** ^{offerings} things strangled, ^{or} **and from** fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31. *Which* when they had read, they rejoiced for the consolation.

32. **And** Judas and ^{also} Silas, being prophets ^{indeed} **also** ^{in much reputation} themselves, exhorted the brethren **with many words**, and confirmed *them*.

33. And after they had tarried *there* a space, they were let go in peace from the brethren unto **the apostles**.
those that sent them

34. **Notwithstanding** it pleased Silas to abide there still.

35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36. And some days after Paul said unto Barnabas,
Before our return we should **Let us** go again ^{to the} **and visit our** brethren in every city where we have preached the word of the Lord, *and see* how they do.

37. And Barnabas determined to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39. And the contention was so sharp between

them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, ^{As having} **bring**
^{been delivered} **recommended** by the **brethren** unto the grace
^{on account of the brethren} of God **Λ**.

41. And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

1. Then ^{even} **Λ** came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2. Which was well reported of by the brethren that were at Lystra and Iconium.

3. Him would Paul have to go forth with him; and ^{having taken, he} **took and** circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4. ^{Yet} **And** as they went through the cities, they delivered them the decrees for to keep, that ^{had been} **were**
^{presbyters} ordained of the apostles and **elders** which were at Jerusalem.

5. And so were the churches established in the faith, and increased in number daily.

6. Now ~~when~~ ^{passed over} they ~~had gone~~ ^{having been} throughout Phrygia and the region of Galatia, ~~and were~~ forbidden of the Holy Ghost to preach the word in Asia,

7. ~~After they were~~ ^{And having} come to Mysia, they assayed to go into Bithynia: but the Spirit ^{after Jesus} ~~suffered~~ them not.

8. ~~And they~~ ^{So having} ~~passing~~ ^{ed} by Mysia, ^{they} ~~came~~ down to Troas.

9. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that ~~the Lord~~ ^{God} had called us for to preach the gospel unto them.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and ~~the next day~~ to Neapolis;

12. And from thence to Philippi, which is the ^{colony} chief ~~city~~ ^{city} of that part of Macedonia, ~~and a~~

colony: and we were in that city abiding certain days.

13. And on the sabbath we went out of the ^{gate} **city** by a river side, where ^{we were accustomed} **prayer was wont** to be made; and we sat down, and spake unto the women ^{were assembled} which **resorted thither**.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard **us**: whose heart the Lord opened **that** ^{to} **she attended** unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought **us** saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto ^{you a} **us the** way of salvation.

18. And this she did many days. But Paul, being

grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And ^{it} ~~he~~ came out the same hour.

19. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market place unto the rulers,

20. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22. ^{Then} **And** the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners ^{were listening to} **heard** them.

26. And suddenly there was ^{an} a **great** earthquake, ^{great as} so ^a that the foundations of the prison were shaken, and **immediatelp** all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison ^{having been awakened} **awaking** out of his sleep, and ^{seen} **seeing** the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28. But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29. Then he called for ^a a light^a, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and said, Sirs, what must I do to be saved ?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. ^{Then} **And** they spake unto him the word of **the** ^{God with} **Lord, and to** all that were in his house.

33. And he took them the same hour of the night, and washed *their* stripes ; and was baptized, he and all his, straightway.

34. And when he had brought them into ^{the} **his**

house, he set meat before them, and rejoiced^{with all his house}, believing in God **with all his house**.

35. And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36. ^{Then} **And** the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38. ^{Then} **And** the serjeants told these words unto the magistrates: and they ^{were frightened} **feared**, when they heard that they were Romans.

39. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40. ^{Then} **And** they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1. Now when they had passed through Amphi-

polis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews :

2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3. Opening and alleging, that ^{the} Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you, is ^{the} Christ.

4. And some of them believed, and consorted with Paul and Silas ; ^{even} and of the devout Greeks a great multitude, and of the chief women not a few.

5. But the Jews ^{having been} ~~which believed~~ not moved with envy, took ^{out of the market places} unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6. ^{But} And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have ^{excited} turned the world ^{to sedition} upside down are come hither also ;

7. Whom Jason hath received : ^{yet} and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8. ^{So} **And** they ^{disturbed} **troubled** the people and the rulers of the city, when they heard these things.

9. ^{But} **And** when they had taken security of Jason, and of the other^s, they let them go.

10. ^{Then} **And** the brethren immediately, ^{it being night,} **sent** away Paul and Silas **by night** unto Berea: who coming *thither* went into the synagogue of the Jews.

11. These were more noble than those in Thessalonica, in that they ^{that} **received** the word, with all readiness of mind ^{were} **and** ^{ing} **searched** the scriptures daily, whether those things were so.

12. ^{So indeed} **Therefore** many of them believed, ^{even of the Greeks} **also** of honourable women **which were Greeks** and of men, not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came *thither* also, and ^{and disturbed} **stirred up** **the people**.

14. And then immediately the brethren sent away Paul to go as ^{for as} **it were** to the sea: but Silas and Timotheus abode there still.

15. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed;

16. ^{Though by} ~~How~~ ^{'s} while Paul ^{ing} waited for them at Athens, his spirit was stirred ^{ing} in him, when he saw the city wholly given to idolatry :

17. ^{Further indeed,} ~~Therefore disputed~~ ^{was disputing} he ⁱⁿ the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18. Then certain philosophers ^{even} of the Epicureans, and of the Stoicks, encountered him. And some ^{perchance} said, What ^{And the men of the strange spirits said} will this babbler say ? ^{He thinketh} ~~other~~ ^{an impeacher} some, He ~~seemeth~~ to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection.

19. And they took him, and brought him unto ^{the hill} Areopagus, saying, ^{are ready to} May We know what this new doctrine, whereof thou speakest, is ?

20. For thou bringest certain strange things to our ears : we would know therefore what these things mean.

21. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22. Then Paul stood in the midst of Mars' hill, and said, ^{by} Ye men of Athens, I perceive that in all things ^{that greatly worship} ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found ^{even} **an** altar with this inscription, **TO ~~THE~~ ^{AN} UNKNOWN GOD.** Whom therefore ye ^{not knowing} **ignorantly** worship; ^{this thing} **him** declare I unto you.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is ^{served} **worshipped** with men's hands ^{in respect of any} **as though he needed any thing, seeing he** ^{ing} **giveth** to all life, and breath, and all things;

26. And **hath** made ^{as} **of** one **blood** all nations of men **for** to dwell on ^{every} **all the** face of the earth, and ^{defined} **hath determined** the times before appointed, and the bounds of their habitation,

27. ^{To} **That they should** seek ^{God} **the Lord**, if haply they might feel after him, and find him, though ^{indeed} **though** **he** be not far from every one of us:

28. For ^{by} **in** him we live, and move, and have our being; as certain also of **your own** poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto

gold, or silver, or stone, graven by art and man's device.

30. ^{For} **And** the times of this ignorance God ^{having} winked at; ^{he} **but** now commandeth all men every where to repent :

31. Because he hath appointed a day, in **the** which he will judge the world ^{as to} **in** righteousness by ^a **that** man whom he hath ^{marked out to faith, having} **ordained**; **whereof** he hath given assurance unto all *men*, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked : ^{yet} **and** others said, We will hear thee again of this *matter*.

33. ^{Thus} **So** Paul departed from among them.

34. Howbeit certain men clave unto him, and believed : among **the** which *was* Dionysius ^{an} **the** Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

1. After these things Paul departed from Athens, and came to Corinth ;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife

Priscilla; (because ^{all Jews} **that Claudius** had commanded **all Jews** to depart from Rome :) and came unto them,

3. **And** because ^{Even} **he** ^{to exist} **was** of the same craft ^{as they} **and** wrought: for by their occupation they were tentmakers.

4. ^{But} **And** he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5. And when Silas and Timotheus were come from Macedonia, Paul was ^{holding fast to the word} **pressed in the spirit**, and testified to the Jews ^{the} **that Jesus was** ^{Christ}.

6. ^{But} **And** when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your **own** heads; I *am* clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and entered into a certain *man's* house, named Justus ^{after he} **one that** worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace :

10. For I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city.

11. And he continued *there* a year and six months, teaching the word of God among them.

12. ^{Then} **And** when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13. Saying, ^{Assuredly} **This fellow** persuadeth men to worship God contrary to the law.

14. ^{Then} **And** when Paul was now about to open *his* mouth, Gallio said unto the Jews, If ^{indeed} **it** were a matter of wrong or wicked lewdness, O ye Jews, **reason** according to promise, probably **would that** I should bear with you :

15. But if it be a question ^{a concerning a record, even of} **of words and** names ^{indeed after} **and of** your law, look ye ^{for yourselves} **to it** ; **for** I will be no judge of such *matters*.

16. And he drave them from the judgment seat.

17. Then all **the Greeks** took Sosthenes, the chief ruler of the synagogue, and beat *him* before the

judgment seat. ^{But} **And** Gallio cared for none of those things.

18. And Paul ^{even now having} **after this** tarried ^{sufficient days with} **there yet a** ^{the brethren, he} **good while, and then** took **his** leave **of the brethren**, and sailed **thence** into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19. And ^{they} **he** came to Ephesus, and ^{he then} **left** them, **there:** ^{and having} **but he himself** entered into the synagogue, ^{he} **and** reasoned with the Jews.

20. ^{Yet} **When** they desired *him* to tarry longer time **with them**, he consented not;

21. But ^{having} **bade** them farewell, ^{and said} **saying, I must by all means keep this feast that cometh in Jerusalem:** but I will return again unto you, if God will, **And** he sailed from Ephesus.

22. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24. And a certian Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25. This man was instructed in the way of ^{Jehovah} **the Lord**; and being fervent in the spirit, he ^{even} **spake** and taught diligently the things ^{concerning Jesus} **of the Lord**, knowing only the baptism of John.

26. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him **unto them**, and expounded unto him the way of God more perfectly.

27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through ^{the} **grace** ^{reachesafed to them}:

28. For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ.

CHAPTER XIX.

1. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper ^{found} **finding** certain disciples,

2. ^{Then} **And** he said unto them, Have ye received **the** holy spirit since ye believed? And they said unto him, We have not so much as heard whether **there** ^{spirit exists} **be any** holy **Ghost**.

3. ^{Then} **And** he said **unto them**, Unto what then were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John **verily** baptized **with** ^a **the** baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on **Christ** Jesus.

5. ^{Then} **And** when they heard *this*, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7. And all the men were about twelve.

8. And he went into the synagogue, and spake boldly for **the space of** three months, disputing and persuading **the things** concerning the kingdom of God.

9. But ^{as some} **when** **divers** ^{being} were **hardened**, and believed not, ^{speaking} **but spake** evil of that way before the

multitude, he departed from them, and separated the disciples, disputing daily in the school of **one** Tyrannus.

10. And this continued **by the** ^{for} **space of** two years; so that all they which dwelt in Asia heard the word of the Lord **Jesus**, both Jews and Greeks.

11. And God wrought **special** ^{besides those done} miracles **by** the hands of Paul :

12. ^{For even} **So that** from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain ^{even} **of** the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, **We** ⁱ adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of **one** Sceva, a Jew, ^a **and** chief **of the** priests, which did so.

15. And the evil spirit answered and ^{unto them} said **A**, ^{the indeed} **Jesus** I know, and Paul I know; but ^{ye,} **who** are ye?

16. And the **man** in whom the evil spirit was ^{it having} leaped on them, ^{come both, it} **and** overcame them, **and** pre-

vailed against them, so that they fled out of that house naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, ^{so} and the name of the Lord Jesus was magnified.

18. And many that ^{had} believed came, and confessed, and shewed their deeds.

19. Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20. ^{Thus through power from the Lord,} **So mightily grew** ^{grew} the word **of God** and prevailed.

21. ^{And} After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, ^{Verily} After I have been there, I must also see Rome.

22. ^{And having} **So he** sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; **but** he himself stayed in Asia for a season.

23. And ^{at that} **the same** time there arose no small stir about that way.

24. For a certain *man* named Demetrius, a silver-smith, which made **silver** shrines for Diana, brought no small gain unto the craftsmen ;

25. Whom he called together with the workmen of like occupation, and said, ^{Men} **Sirs**, ye know that by this craft we have our wealth.

26. ^{And} ~~Moreover~~ ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands :

27. So that not only this our craft is in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and ^{even} **her** magnificence should be destroyed, whom all Asia and *the* world worshippeth.

28. And **when** ^{having} they ^{they} **heard** *these sayings*, **they** ^{and become} **were** full of wrath, **and** cried out, saying, Great ^{the} **is** **Diana** of *the* Ephesians.

29. And the **whole** city was filled with confusion : and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30. And when Paul would have entered in unto the people, the disciples suffered him not.

31. ^{Though} **And** certain of the chief of Asia, which were his friends, sent unto him, ^{they were} **desiring** him that he would not adventure himself into the theatre.

32. ^{Because indeed others} **Some** **therefore** cried **one thing**, and **some** ^{thing} another **for** the assembly was confused; and the more part knew not wherefore they were come together.

33. ^{Then} **And** ^{together} they **drew** Alexander out of the multitude, ^{by} the Jews putting him forward. And Alexander, ^{having} **beckoned** with the hand, ^{he} **and** would have made his defence unto the people.

34. But when they knew that he was a Jew, all with one voice about **the space of** two hours cried out, ^{the} **Great is** ^{Great is the Diana of the Ephesians.} **Diana of the Ephesians.**

35. And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great **goddess** Diana, ^{even} **and** of the *image* which fell down from Jupiter?

36. Seeing then that these things cannot be spo-

ken against, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38. Wherefore ^{indeed} **A** if Demetrius, and the crafts-
men which are with him, ^{hold to a charge, that they are arresting} **have a matter against**
^{idlers,} **any man, the law is open,** and there are deputies: let them implead one another.

39. ^{Or} **But** if ye enquire any thing ^{beyond} **concerning**
other matters, it shall be determined ^{by the} **in a** lawful assembly.

40. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41. And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1. And after the uproar was ceased, Paul called ^{and exhorted them,} **unto him** the disciples, ^{having} **A** and ^{he} **A** embraced **them,** and departed for to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3. And ^{having} ~~there~~ abode three months ^{by} And ~~when~~ the Jews ^{having} ⁱⁿ ~~laid~~ ^{being} ~~wait~~ for him, ~~as he was~~ about to sail into Syria, he purposed to return through Macedonia.

4. And there accompanied him ~~into Asia~~ Sopater of ^{colour, a} Berea ⁿ; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

5. ^{But} ~~These~~ ^{having gone} ~~going~~ before tarried for us at Troas.

6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7. And upon the first *day* of the week, ~~when~~ ^{after our having come} the ~~disciples~~ came together to break bread, Paul ^{being about} preached unto them, ~~ready~~ to depart on the morrow; and continued his speech until midnight.

8. And there were many lights in the upper chamber, where ^{we} ~~they~~ were gathered together.

9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with ^{the} ~~sleep~~, and fell down from the third loft, and was taken up dead.

10. ^{Then} **And** Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11. ^{And} **When** he **therefore** was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ^{then} **so** he departed.

12. And they brought the young man alive, and were not a little comforted.

13. And we ^{having gone} **went** before ^{into the} **to** ship **and** sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14. And when he met with us at Assos, we took him in, and came to Mitylene.

15. And ^{having} **we** ^{we came} **sailed** thence **and came** the next ⁱⁿ **day**, ^{evening} **over** against Chios; and ^{the} **next day** we arrived at Samos, **and tarried at Trogyllium**; and the next *day* we came to Miletus.

16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17. And from Miletus he sent to Ephesus, and ^{presbyters} called the **elders** of the church.

18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you the whole time **at all seasons,**

19. Serving the Lord with all humility **of mind** and **with many** tears, and temptations, which befel me by the lying in wait of the Jews :

20. *And* how I kept back nothing that ^{it} **was** profitable ^{to} **unto you,** but have shewed you, **and** have taught you publicly, ^{or} **and** from house to house,

21. Testifying both to the Jews, and also to the ^{the} **Greeks,** ^{that exists with} **repentance** ^{the} **toward** God, and ^{that exists with} **faith** **toward** our Lord Jesus **Christ.**

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

23. Save that the Holy Ghost witnesseth ^{against me} **in** ^{relation to a} **every** city, saying that bonds and afflictions abide me.

24. But ^{I make by} **none** of these things ^{the natural} **move me,** **neither** **count** **I** **my** life dear unto myself, ^{so} **so that** ^{would} **I** **might** finish my course **with** **joy,** and the ministry, which

I have received of the Lord Jesus, to testify the
ouchanted to man
 gospel of the grace **of God**.

25. And now, behold, I know that ye all, among
 whom I have gone preaching the kingdom **of God**,
 shall see my face no more.

26. Wherefore I take you to record this day, that
 I *am* pure from the blood of all *men*.

27. For I have not shunned to declare unto you
 all the counsel of God.

28. Take heed **therefore** unto yourselves, and to
 all the flock, over **the** which the Holy Ghost hath
 made you overseers, to feed the church of God, which
by means of the blood that is
 he hath purchased **with**_Λhis own **blood**.

29. For I know this, that after my departing shall
 grievous wolves enter in among you, not sparing the
 flock.

30. Also of your **own selves** shall men arise,
 speaking perverse things, to draw away disciples after
selves
 them_Λ.

31. Therefore watch, and remember, that ^{during} **by the**
space of three years I ceased not to warn every one
 night and day with tears.

32. And now, **brethren**, I commend you to^{the Lord}_Λ**God**,

and to the word of his ^{the} grace, which is able to build **you up** and to give ^{to} **you an inheritance among** all them which ^{have been} **are** sanctified.

33. I have coveted no man's silver, or gold, or apparel.

34. **Now**, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35. I have shewed you all things, how that so labouring ye ought to support the weak, and to re-
member the words of the Lord Jesus, how he ^{himself} **said**,
It is more blessed to give than to receive.

36. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on Paul's neck, and kissed him,

38. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

1. And ^{the ship that was to carry us to sea,} **it came to pass**, that after we were gotten from them, **and had launched, we came**
^{having run} **with** a straight course, ^{came} **unto** Coos, and ^{next} **the day**

following unto Rhodes, and from thence unto Patara :

2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3. ^{Then} ~~Now~~ when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and ^{came down to} ~~landed~~ at Tyre : for there the ship was to unlade her burden.

4. And finding disciples, we tarried ^{with them} ~~there~~ seven days : who said to Paul through the Spirit, that he should not ^{embark for} **go up to** Jerusalem.

5. And when we had accomplished those days, we departed **and went our way** ; and they all brought us on our way, with wives and children, till *we were* out of the city : and we kneeled down on the shore, and prayed.

6. And when we had taken our leave one of another, we took ship ; and they returned home again.

7. And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8. And the next *day* we **that were of Paul's**

company departed, and came unto Cæsarea : and we entered into the house of Philip the evangelist, which was **one** of the seven ; and abode with him.

9. And the same man had four daughters, virgins, which did prophesy.

10. And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, ^{is} Thus **saieth** the Holy Ghost^{teaches the man whose girdle this is,} **Λ**. **So** shall the ^{bind him} Jews^Λ at Jerusalem **bind the man that owneth this girdle**, and shall deliver *him* into the hands of the Gentiles.

12. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13. Then Paul answered, What mean ye to weep and to break mine heart ? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15. And after those days we took up our ^{baggage} ~~car-~~
riages, and went up to Jerusalem.

16. ^{And} **There** went with us also *certain* of the disciples of Cæsarea, and brought **with them one** Mnason of Cyprus, an old disciple, with whom we should lodge.

17. And when we were come to Jerusalem, the brethren received us gladly.

18. ^{For} **And** the *day* following Paul went **in** with us unto James; and all the elders were present.

19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20. And when they heard *it*, they glorified ^{God} **the Lord**, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21. And they are informed of thee, that thou teachest **all** the Jews, which are ^{as differing from} **among the** Gen-
^{entire Jews,} tiles **to** forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22. ^{Now} **What** ^{exists} **is it therefore? the multitude**

must needs come together: ^{at all events} **for** they will hear that thou art come.

23. Do therefore this that we say to thee: We have four men which have a vow on them;

24. Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25. As touching the Gentiles which believe, we have written, ^{having judged to guard} **and concluded that they observe no such thing, save only that they keep** ^{against that actually} **selves from things** ^{even} **offered to idols, and from** ^{or} **blood, and from** ^{victims or} **strangled,** **and from** fornication.

26. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him

in the temple, stirred up all the people, and laid hands on him,

28. Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30. And all the city was moved, and ^{a multitude of} the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded *him* to be bound with two

chains; and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38. ^{Then thou} Art not **thou** that Egyptian, which before these days madest an uproar, and leddest out into the wilderness ^{the} four thousand men ^{of the Sicarii} **that were murderers?**

39. But Paul said, I am a man ^{indeed} **which** am a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40. And when he had given him licence, Paul

stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

1. Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence : and he saith,)

3. I am **verily** a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to ^athe perfect manner ^{after} of the law of the fathers ^{of law, being} **and was** zealous toward God, as ye all are this day.

4. **And I persecuted** ^{Who I followed} this way unto **the** death, binding and delivering into prisons both men and women.

5. As also the high priest doth bear me witness, and all the estate of the ^{presbyters} **elders** : from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me saw indeed the light, **and were afraid**; but they heard not the voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14. And he said, The God of ^{your} **our** fathers hath chosen thee, that thou shouldest know his will, and see ^{the} **that** Just One, and shouldest hear the voice of his mouth,

15. ^{That} **For** thou shalt be his witness unto all men of what thou hast seen and heard.

16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, ^{having been called by his} **calling on the** name **of the Lord**.

17. And it came to pass, that, when I was come again to Jerusalem, ^{and after} **even while** I prayed in the temple, I was in a trance ;

18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee :

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting

unto his death, and kept the raiment of them that slew him.

21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22. And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23. And as they cried out, and cast off *their* clothes, and threw dust into the air,

24. The chief captain commanded him to be brought into the castle, ^{having promised} and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26. When the centurion heard *that*, he went and told the chief captain, saying, **Take heed** what ^{doest} thou **doest**: for this man is a Roman.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But ^{verily} I ~~was~~ *free* born.

29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him **from his bands**, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1. And Paul, earnestly beholding the council, said, Men *and* brethren, I have ^{been governing} **libed** in all good conscience ^{for} **before** God ^{unto} **until** this day.

2. ^{Then} **And** the high priest Ananias commanded them that stood by him to smite him on the mouth.

3. Then said Paul unto him, God ^{is about to} **shall** smite thee, *thou* whited wall: for sittest thou to judge me after the law, ^{but transgressing the law, thou} **and** commandest me to be smitten **contrary to the law**?

4. And they that stood by said, Revilest thou God's high priest?

5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written,^{That} **Thou shalt not speak evil of ^athe ruler of thy people.**

6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, ^a**the** son of a Pharisee: ^{concerning} **of the** hope ^{indeed of a} **and** resurrection of the dead I am called in question.

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9. And there arose a great cry: and ^{some of} **the** scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: ^{and possibly} **but if** a spirit or an angel hath spoken ^{by} **to** him, **let us not fight against God.**

10. And when there arose a great dissension, the

chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11. And the night following the Lord stood by him, and said, Be of good cheer, **Paul**: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13. And they^{re} were more than forty which had made this conspiracy,

14. **And** they^{who} came to the chief priests and ^{presbyters} **elders**, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15. Now therefore ye with the council signify to the chief captain that he bring him down unto you **to morrow**, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16. ^{Then} **And when** Paul's sister's son ^{having} **heard** of their lying in wait, he went and entered into the castle, and told Paul.

17. ^{And} **Then** Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain : for he hath a certain thing to tell him.

18. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me **unto him**, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me ?

20. And he said, ^{Assuredly} **The** Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21. But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

22. ^{Then} ~~So~~ the chief captain ^{sent away} ~~then~~ let the young man depart, and charged him, *See thou* tell no man that thou hast shewed these things to me.

23. And he called unto *him* two centurions, ^{and said} ~~saying~~ ^{ing}, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24. ^{Also} ~~And~~ provide ~~them~~ beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25. ^{I having written} ~~And he wrote~~ a letter after this manner :

26. Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28. And when I would have known the cause wherefore they accused him, I brought him forth into their council :

29. Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30. And when it was told me **how** that ^{there} **the Jews**
^{was a conspiracy against}
laid wait for the man, I sent straightway to thee,
 and gave commandment to his accusers also to say
 before thee what *they had* against him. **Farewell.**

31. Then the soldiers, as it was commanded them,
 took Paul, and brought *him* ^{on account of the} **by** ^{into} night **to** ^{Anti-}
 patris.

32. ^{And} **On** the morrow they left the horsemen to go
 with him, and returned to the castle :

33. Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34. And when **the governor** had read *the letter*,
 he asked of what province he was. And when he
 understood that *he was* of Cilicia ;

35. I will hear thee, said he, when thine accusers
 are also come. And he commanded him to be kept
 in Herod's judgment hall.

CHAPTER XXIV.

1. And after five days Ananias the high priest
 descended with ^{certain presbyters} **the elders**, and *with* a certain orator
named Tertullus, who informed the governor against
 Paul.

2. And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,^{in every thing, and also everywhere ;}Λ

3. We accept *it*, **always, and in all places**, most noble Felix, with all thankfulness.

^{But in order not to move thee to anger by my tediousness, I interrupt my narrative, and}
4. **Notwithstanding, that I be not further tedious unto thee, I** pray thee that thou wouldest hear us of thy clemency ⁱⁿ a few words.

^{Because}
5. **For** we have found this man *a pestilent fellow*, ^{even} **and** a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes :

6. Who ^{indeed} also hath gone about to profane the temple : whom Λ we took, **and would have judged according to our law.**

7. **But the chief captain** *Lyſias* **came upon us, and with great violence took him away out of our hands,**

8. **Commanding his accusers to come unto thee :** by examining of whom thyself^{thou} Λ mayest take knowledge of all these things, whereof we accuse him.

9. And the Jews also assented, saying that these things were so.

10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as **I** know that thou ^{art skilled, having} **hast** been of many years a judge unto this nation, I do **the more** cheerfully answer for myself :

11. **Because** that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13. Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets :

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection **of the Dead** both of the just and unjust.

16. ^{On account of this} **And** **herciñ** do I exercise myself, to have **always** a conscience void of offence toward God, and ^{in every thing} toward men **Λ**.

17. ^{And} **Now** after many years ^{having prepared} **I came to bring** ^{for} alms ^{I came even with the} to my nation, **and** offerings.

18. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19. Who ought to have been here before thee, and object, if they had ought against me.

20. Or else let these same *here* say, ^{what evil} **if** they have ^{they having placed me} found, **any evil doing in me, while I stood** before the council,

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. ^{Then} **And when** Felix **heard these things** having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23. ^{Having} **And he** ^{the} commanded **a** centurion to ^{be watch-} **keep**

ful of him, yet
Paul, and to let him have ^{relaxation} **liberty**, and that he should forbid none of his acquaintance to minister or come unto him.

24. And after certain days, when Felix came with his ^{own} wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in the Dispensation of Jesus **Christ**.

25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, ^{For the present,} **Go thy way for this time**; ^{but} when I have a convenient season, I will call for thee.

^{Moreover} 26. **He** hoped also that money should have been given him of Paul, **that he might loose him**: wherefore he sent for him the oftener, and communed with him.

27. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAPTER XXV.

1. Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2. Then the high priest ^a and the chief ^a of the
 Q Q 2

Jews informed him against Paul, and besought him,

3. And desired favour ^{of} **against** him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6. ^{Though having} **And when he had** tarried among them ^{not} **more** ^{eight or} **than** ^{on} **ten** days, he went down unto Cæsarea **and** the next day, ^{and} **sitting** on the judgment seat, ^{he} **com-**manded Paul to be brought.

7. And when he was come, the Jews which came down from Jerusalem stood round about, ^{bringing} **and laid** many and grievous complaints **against Paul**, which they could not prove,

8. ^{After} **While** he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at **all**.

9. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10. Then said Paul, I ^{I stand} stand at Cæsar's judgment seat, ^{where} where I ought to be judged: to the Jews have I done no wrong, as ^{indeed} ^{thou} thou very well knowest.

11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13. And after certain days king Agrippa and Bernice came unto Cæsarea ^{and} to salute ^{Agrippa} Festus.

14. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15. About whom, when I was at Jerusalem, the chief priests and the ^{presbyters} ~~elders~~ of the Jews informed me, desiring to have judgment against him.

16. To whom I answered, It is not the manner

of the Romans to ^{sentence} **deliber** any man **to die**, before that he which is accused have the accusers face to face, and have licence to answer for himself **con=**
cerning the crime laid against him.

17. Therefore, when they were come hither, with-
out any delay, ^{in due order} **on the morrow**, I sat on the judgment seat, and commanded the man to be brought forth.

18. Against whom when the accusers stood up, they brought none accusation of such ^{evil} **things** as I supposed :

19. But had certain questions against him of their own superstition, ^{even} **and** of one Jesus, which was dead, whom Paul affirmed to be alive.

20. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22. Then Agrippa said unto Festus, I ^{was wishing} **would**
^{myself to} also **hear the man myself**. To morrow, said he, thou shalt hear him.

23. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me; both at Jerusalem and *also* here crying that he ought not to live any longer.

25. But **when** I found that he had committed nothing worthy of death; ^{even by his the Paul's having} **and that he himself hath** appealed to Augustus, I have determined to send him.

26. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

1. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself :

2. I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews :

3. Especially ^{as thou art} ~~because I know thee to be~~ expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at the first among ^{my} mine own nation at ~~Jeru-~~
~~salem~~, know all the Jews ;

5. ~~Which~~ ^{Even those in Jerusalem} knew me from ^{remote time} the beginning, if they would testify, that after the most straightest sect of our religion I lived a Pharisee.

6. And now I stand and am judged for the hope of the promise made of God unto our fathers :

7. Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, ^oking Agrippa, I am accused of the Jews.

8. Why should it be thought a thing incredible with you, that God should raise the dead?

9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10. ^{Wherefore} ~~Which~~ thing I also did in Jerusalem, and many of the saints ~~did~~ I shut up in prison, having received ^{the} authority from the chief priests; ^{even} ~~and~~ when they were put to death, I gave my voice against *them* :

11. And ^{punishing} ~~I~~ ^{they were} ~~punished~~ them oft in every synagogue, ~~and~~ compelled ~~them~~ to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12. Whereupon as I went to Damascus with authority and commission from the chief priests,

13. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with *me*.

14. And when we were all fallen to the earth, I heard a voice ^{saying} ~~speaking~~ unto me ~~and~~ ~~saying~~ in the Hebrew tongue, Saul, Saul, why persecutest

thou me? *it is* hard for thee to kick against the pricks.

15. ^{Then} **And** I said, Who art thou, Lord? ^{the Lord} **And he** said, I am Jesus whom thou persecutest.

16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both ^{by what} **of these things which** thou ^{shouldst know me} **hast seen**, and ^{by what} **of those things in the which** I will appear ⁱⁿ **unto** thee;

17. Delivering thee from the people, and *from* the Gentiles, unto whom **now** I send thee,

18. To open their eyes, ^{in that they should} **and to turn them** from darkness to light, and from the power of ^{the} **Λ Satan** unto God; ^{and} **that** they ^{should} **may** receive forgiveness of sins, and ^{as} **Λ inheritance** among them which are sanctified by faith that is in me.

19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But shewed **first** unto them of Damascus; ^{though first indeed} **and** at Jerusalem, and **throughout** all the coasts of Judæa, ^{even} **and then** to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. For these causes the Jews caught me in the temple, and went about to kill *me*.

22. Having therefore obtained help of God, I continue unto this day, ^{being witnessed to} **witnessing** both to small and great, (^I saying none other things) ^{even by what} **than those** **which** the prophets and Moses did say should come :

23. ^{When the} **That** Christ ^{was susceptible of suffering ; when} **should suffer and** ^{by a resurrection} **that** he **should be the first, that** **should rise** from the dead, ^{plainly declare a} **and** ^{both} **should shew** light unto ^{the} **the** people and **to** the Gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; ^{thy great} **much** ^{is thereby misused} **learning doth make thee mad.**

25. ^{Then Paul} **But he** said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom, ^{verily} ^{declare} **also** I speak freely, **for** I **am persuaded** that none of these things are hidden from him ; ^{I do not use persuasion ;} **for** ^{for} this thing was not done in a corner.

27. King Agrippa, believest thou the prophets ? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30. ^{Then} ~~And~~ ~~when~~ ~~he~~ ~~had~~ ~~thus~~ ~~spoken~~ the King rose up, ^{even} ~~and~~ the governor, and Bernice, and they that sat with them :

31. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

1. And when it was determined that we should sail into Italy, ^{then} ~~they~~ they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2. And entering into a ship of Adramyttium, we launched, meaning to sail ^{unto} ~~by~~ the coasts of Asia ; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3. And the next *day* we touched at Sidon. And Julius courteously ~~entreated~~ Paul, and gave **him** liberty **to go** unto his friends, ^{in his having been} ~~to~~ refresh ^{ed by atten-} **him-**
~~self~~ ^{tion to enjoy it.}

4. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city of Lycia.*

6. And there the centurion found a ship of Alexandria sailing into Italy ; and he put us therein.

7. And when we had sailed ^{sufficient} ~~slowly~~ many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone ;

8. And, hardly passing it, came unto a place which is called **The** Fair havens ; nigh whereunto was the city of Lasea.

9. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10. And said unto them, Sirs, I perceive that

this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there to winter; which is an haven of Crete, and* ^{so as to be reached by} ~~toward~~ the south west ^{or} ~~and~~ north west.

13. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing ^{from Assos} ~~thence~~, they sailed close by Crete.

14. But not long after there arose against it a tempestuous wind, called Euroclydon.

15. And when the ship was caught, and could not bear up ^{against} ~~into~~ the wind, we let *her* drive.

16. And running under a certain ^{small} ~~A~~island which is called Clauda, we had much work to come by the boat:

17. Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they

should fall into the quicksands, strake sail, and so were driven.

18. And we being exceedingly tossed with a tempest, ^{to} the next ^{prepared to} day, they ^{prepared to} lightened the ship ;

19. And the third day we cast out with our own hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21. But after long abstinence Paul stood forth in the midst of them, and said, ^{as it meet not having obeyed} **Sirs, ye should have** ^{in having} **hearkened unto me and not have** loosed from Crete, ^{even} **and to have** ^{escaped} **gained** this harm and loss ?

22. ^{Yet} **And** now I exhort you to be of good cheer : for there shall be no loss of *any man's* life among you, but of the ship.

23. For there stood by me this night ^{an} **the** angel of ^{the} **God,** ^{by whom} **whose** ^{exist} **I am,** and whom I serve,

24. Saying, Fear not, Paul ; thou must be brought before Cæsar : and, lo, God ^{been propitiated by} hath **agiven** ^{for} thee **all** them that sail with thee.

25. Wherefore, sirs, be of good cheer : for I believe God, that it shall be even as it was told me.

26. Howbeit we must be cast upon a certain island.

27. ^{And} But when the fourteenth night was come ^{of our being} as we were driven up and down in Adria, about midnight the shipmen deemed ^{to direct them} that they drew near to some country;

28. And ^{having} ~~as~~ sounded, ^{they} and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the

fourteenth day that ye have ^{been expecting,} **tarry'd** and continued fasting, having taken nothing.

34. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36. Then were they all of good cheer, and they also took *some* meat.

37. And we were in all in the ship **two hundred** threescore and sixteen souls.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed *themselves* unto the sea, and ^{having} **loosed** the ^{chains of the oars} **rudder bands**, and hoised up the mainsail to the wind, ^{they} **and** made toward shore.

41. And falling into a place, ^{an isthmus} **where two seas met**, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence **of the waves**.

42. ^{Then} **And** the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44. And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1. And when they were escaped, then ^{we} **they** knew that the island was called Melita.

2. And the barbarous people shewed us no ^{chance} **little** kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of

sticks, and laid *them* on the fire, there came a ^{female} **Λ**viper out of the heat, and fastened on his hand.

4. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5. ^{Then Paul} **And he** shook off the beast into the fire, and felt no harm.

6. ^{But} ~~Howbeit~~ they ^{that} **Λ**looked ^{that} **when** he should have swollen, or fallen down dead suddenly: ^{even} **but** after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7. ^{Now} **Λ**In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9. ^{And} **So** when this was done, ^{the rest} **others also** which

had diseases in the island, came, and were healed:

10. Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11. And after three months we departed in a ship **of Alexandria** which had wintered in the isle^{Alexandria}, whose sign was Castor and Pollux.

12. And landing at Syracuse, we tarried *there* three days.

13. **And** from thence ^{having removed} **we fetched a compass,**
^{we} **and** came to Rhegium: and after one day ^{of} **the**
south wind ^{blowing} **blew,** **and** we came the next day to Puteoli:

14. Where we found brethren, and were desired ^{by them} **to tarry with them** seven days: and ^{then} **so** we went toward Rome.

15. And from thence, **when the** brethren^{having} **heard** of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16. And when we came to Rome, **the centurion**
delibered the prisoners to the captain of the

guard: but Paul was ^{charged} ~~suffered~~ to dwell ^{as pertaining to} ~~by~~ him=
self with a soldier that kept him.

17. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, **though** I have ^{ing} committed nothing against the people, or customs of our fathers, **prc** was ~~I~~ delivered prisoner from Jerusalem into the hands of the Romans.

18. Who, when they had examined me, would have let *me* go, because **there was** no cause of ^{existed by} death **in** me.

19. But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20. For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22. But we desire to hear of thee what thou

thinkest : ^{verily} for ^{as} concerning this sect, we know that every where it is spoken against.

23. And when they had appointed him a day, there came many to him into *his* lodging ; to whom he expounded, ^{testifying to} **and testified** the kingdom of God, ^{and} persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24. And some believed the things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, ^{That} **Well** spake the Holy Ghost by Esaias the prophet ^{your} unto **our** fathers,

26. Saying, Go ^{in opposition} **unto** this people ; ^{for I said as to} **and say** Hearing, ye shall hear, ^{yet ye should} **and shall** not understand ; and seeing ye shall see, ^{yet} **and** not perceive :

27. ^{Because} **For** the heart of this people is waxed gross, ^{so they heard with} **and** their ears **are** dull ^y **of** hearing, and their eyes **have** they closed ; lest they should see with *their* eyes, and hear with *their* ears, ^{so} **and** understand with *their* heart, and **should** be converted, and I ^{shall} **should** heal them.

28. Be it known therefore unto you, that ^{this} ~~the~~ salvation of God is sent unto the Gentiles, and *that* they ^{shall} ~~will~~ hear it.

29. **And when he had said these words, the Jews departed, and had great reasoning among themselves.**

30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God.



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